THE

LIFE

Of the RIGHT REVEREND

Dr. *White Kennett*,

Late Lord Biſhop of PETERBOROUGH.

With ſeveral

Original LETTERS

Of the late

Archbiſhop of *Canterbury*, Dr. TENNISON,
The late EARL of SUNDERLAND,
Biſhop KENNETT, *&c.*

And ſome curious

Original PAPERS and RECORDS,

Never before Publiſh'd.

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M.DCC.XXX.

THE PREFACE.

THO' I ſhall not, with great Earneſtneſs and Anxiety, deſire the Reader's Candour in the Peruſal of theſe Papers (becauſe I cou'd never find a Reader the more candid for asking) yet he has a Right to be inform'd how the World comes to be ſo ſoon preſented with theſe *Memoirs* of Biſhop *Kennett*, and upon what Authority thoſe Parts of them ſtand, which are not drawn from, and ſupported by, his own publick Writings and Diſcourſes.

'Tis well known, that Dr. *Kennett* had, for a Courſe of many Years, been very ill-treated by the *Nonjurors*, and other open and ſecret Enemies of the *Revolution* and *Proteſtant* Succeſſion: But

about the Time his late *Majeſty* began his happy Reign, there ſeem'd to be a more than ordinary Run of perſonal Abuſe and Calumny againſt him, expreſs'd in various Forms of malicious and licentious Writings.

He was bred a Sort of *Tory*; and being of a lively active Temper, ſeveral Things, in his younger Days, were ſaid, written, or done by him under that Influence; which (tho' he was never us'd to deny, but frequently own'd) yet afterwards, he ſaw Cauſe to put them away as *childiſh Things*: And being a Man of great Weight and Abilities, he was, for this, continually pelted by that Faction, with the Reproach of *turning* and *changing*, &c. when, in Reality, he made but *one* early Change, in ſober Conviction of Truth and Juſtice, and continu'd in the ſame Principles, with Stedfaſtneſs and Patience, under all the Times of Difficulty and Trial. From the *Revolution*, to the Time of his Death, his Opinions and his Profeſſion of them were,

for

for the main, always the ſame; always in Defence of that moſt providential Deliverance; and for ſecuring the happy Conſequence of it, the *Proteſtant Succeſſion.*

Hinc illæ lacrymæ! From hence were the Grief and Indignation of the *Jacobites*, and other Well-wiſhers to that Cauſe. This brought upon him whole Vollies of violent Pamphlets from that Quarter, without any Manner of Truth or Ingenuity in them.

My Indignation at ſuch Treatment, made me think of Anſwering two or three of the Libels that were publiſh'd againſt Dr. *Kennett*; and I thought this the more proper, on Account of a Sort of *Challenge* or *Advertiſement*, tack'd to one of them * in theſe Words of ſingular good Manners: "There is now pre-"paring for the Preſs the Life of Dr. "*White Kennett*. Thoſe Gentlemen who "have any Memoirs by them, condu-

* The Conduct of the Rev. Dr. *Kennett*; printed for *A. Dodd*, &c. 1717.

"cing to ſo uſeful a Work, if they will "be pleas'd to ſend them to *A. Dodd* at "the *Peacock* without *Temple-Bar*, the "Favour ſhall be gratefully acknow- "ledg'd."

Now, what Life of any Mortal is there, that will bear an Enemy's Writing, eſpecially of ſuch baſe Enemies, as write for the Sake of Calumny, and make no Conſcience of Falſhood?

This, and other Things of the ſame Kind, put me upon drawing up a *Vindication* of Dr. *Kennett*, both as to his *Writings* and *Conduct* of his Life; and, for that Purpoſe, I induſtriouſly ſet myſelf to collect whatever I cou'd learn, either of the one or the other.

When I had made ſome little Progreſs in this Deſign, I thought it proper to inform the *Dean* of it; who, to ſay the Truth, at that Time, much diſcourag'd me in it. He told me, "The Intention "was extremely kind, and there he "wou'd have it reſt. For ſuch Sort of "barking Mouths were not to be ſtop-

"ped

" ped with Senſe or Reaſon. Archbiſhop
" *Tillotſon* bundled up many of that Par-
" ty's Papers and Pamphlets againſt him,
" with this Inſcription only: *Theſe are*
" *Libels: God forgive them: I do.*"
Theſe were his Words, in a Letter to me on this Occaſion.

But notwithſtanding this Diſcouragement, upon the Publiſhing of another baſe and virulent Pamphlet ſoon after, I ſtill thought it proper to ſay Truth, and do Juſtice; and, at laſt, obtain'd the *Dean*'s Leave to go on, upon Condition that I wou'd confine myſelf entirely to his neceſſary *Vindication*. I carefully obſerv'd that Condition, and did not run into any Flouriſhes of Commendation. I ty'd myſelf down to Matter of Fact; an Abſtract of his Writings, and the main Steps of his Life, ſo far as my Subject was concern'd; and intended, when the Whole was finiſh'd, to commend it to Poſterity, and to as many of the preſent Age as were cool enough to judge of Things and Men, with an honeſt and impartial Mind.

But when I had done, and an *Advertiſement* was publiſh'd, that ſuch a Work was going to the Preſs, the *Dean* had alter'd his Mind: He had the Papers for his own Peruſal; but wou'd, by no Means, conſent they ſhou'd then be publiſh'd; and in his Hands they lay to the Time of his Death; ſince which, they were, at my Requeſt, delivered to me *by his Son and Executor.*

What the Reader is now preſented with, is but a Part of what I had before drawn up; with the Addition of many other Particulars; ſome not then known, others not proper to be publiſh'd, whilſt he was living.

As to the Facts here related, I can truly ſay, great Care has been taken to be well inform'd. I have not ventur'd to aſſert any Thing, which I do not either *know* to be true, or *believe* to be ſo, upon the Report of thoſe I have great Reaſon to give Credit to. I learn'd many Things from the *Biſhop* himſelf; and obtain'd the Favour of ſeveral Hints

and

and Notices, inſerted in one Part, or other, of theſe *Memoirs*, in particular the Affair of Settling a Church of *England* Miniſter at *Leghorn*, &c. The ſeveral Letters to the Lord Biſhop of *Carliſle*, and others, were put up with my own Papers, and receiv'd ſince his Death. The Account I give of the Affair of Settling a Church of *England* Miniſter at *Leghorn* (in which he had ſo great a Share) was given me by him, many Years ago.

This does not pretend to give an *exact* and *full* Account of the Life of Biſhop *Kennett*. I have not Materials, nor am I at all qualify'd for ſuch an Undertaking. What is here offer'd will, I hope, be ſufficient to ſhew my grateful Reſpects to his Memory, who was the kind Director and Encourager of my Studies; and by whoſe Advice, Aſſiſtance, and Recommendation of me to a moſt eminent and learned Prelate, I was admitted into a Profeſſion ſo honourable in itſelf, and to my Inclinations,

Studies,

Studies, and Courſe of Life, every way ſo agreeable. It will, I hope alſo, ſerve, not only to give ſome Entertainment, if not Satisfaction to the curious and inquiſitive Reader, but to do ſome little Good in the World, (the great End we ought to aim at, in all our Undertakings) by exciting others to an Imitation of whatever was commendable or excellent in him. He had his Imperfections, and Infirmities, no doubt; but they were abundantly aton'd for, by many great and excellent Virtues; and ſuch, as ſhou'd, in an eſpecial Manner, have recommended him to the Eſteem and Love of Mankind. He was of a very communicative and publick Spirit; wou'd ſubmit to any Trouble or Fatigue to ſerve a Friend, the Publick, or Poſterity. He was a Father and true Friend of the *Church*; and tho' he utterly diſlik'd the Way of Separation, yet he expreſs'd great Charity and Moderation towards thoſe who are ſo unhappy as to differ from us. He was a *Patriot* and hearty

hearty Lover of his *Country*; a Champion and faithful Aſſertor of the *Proteſtant* Religion; and (what it depends upon in this Kingdom) the Proteſtant *Succeſſion*. In ſhort, his Life, in all the principal Paſſages and Occurrences of it, was ſuch, as will well bear a Review, and be ſome Example to Mankind in the ſeveral Characters and Stations he paſs'd thro', and ſuſtain'd. May God long continue to us, and increaſe the Number of ſuch truly Learned, Religious, Wiſe, Vigilant and Active *Prelates*, for the publick Services of our Church and Nation, and give us a due Senſe of our own Happineſs in them!

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THE

THE

LIFE

OF

Dr. *WHITE KENNETT*,

Late Lord Biſhop of PETERBOROUGH.

HE was born in the Pariſh of St. *Mary*, in the Town of *Dover* in *Kent*, *Auguſt* 10, 1660, being the Son of a worthy Clergyman, Mr. *Baſil Kennett*, M. A. of the Univerſity of *Dublin*, Rector of *Dimchurch*, and Vicar of *Poſtling*, near *Hythe*, in the ſame County; who was alſo poſſeſs'd of the *fine Cure* of *Orgaſwick*, near adjoining. His Mother was *Mary* the eldeſt Daughter of Mr. *Thomas White*, a wealthy Magiſtrate, in

that then flouriſhing Town of *Dover*, who had been a Maſter Shipwright, or Builder of Ships and after the Reſtauration was employ'd by the Government, in that Way *. From this his *Grandfather*, who was his *Godfather* likewiſe, he had his *Chriſtian* Name; not without Hopes of being made his Heir; but the old Gentleman afterwards married a ſecond Wife, by whom he had three other Children, who with their Mother, went away with the whole Eſtate.

The firſt Part of his Education was at *Eleham* and *Wye*, two Country Schools in the Neighbourhood; from whence he was remov'd to *Weſtminſter* above the Curtain; but falling ſick of the Small-pox, at the very Time of Election, his Father thought it not adviſable that he ſhou'd wait another Year. He ſpent a Year, before he went to the Univerſity, in the Family of Mr. *Tolſon* at *Beaksborne*, and taught his three Sons with great Content and Succeſs.

* In a Petition of ſeveral Merchants and Tradeſmen, for Arrears due to them, delivered to the Houſe of Commons in 1664, *Die Sabbati* 28 *Januarii*, it was allow'd by a Committee, that there was due to Mr. *Thomas White* of *Dover*; for refitting his Majeſty's Ships as unpaid, on a Warrant granted by the Commiſſioners for Diſcharging the Debts of his Majeſty's Navy, 223 *l.* 15 *s.* 2 *d.*

Upon

Upon his Removal from thence to the Univerſity of *Oxon*, in *June* 1678, he was recommended by his Countryman, the learned Dr. *Wallis*, to St. *Edmund Hall*, where he had a great Intereſt in the Favour of the Principal, Mr. *Penton*, and was Pupil to Mr. *Allam*, a celebrated Tutor, much commended by *Ant. Wood*, the *Oxford* Hiſtorian [*Athenæ Ox.* vol. 2. p. 784.] He was there well eſteem'd by the other Tutors and Maſters, particularly Sir *Richard Blackmore*, and Mr. *Tully*, afterwards *Dean* of *Carliſle*. His Tutor took a particular Delight in impoſing Taſks and Exerciſes on him, which he wou'd often read in the common Room, before the Maſters and Gentlemen Commoners for an Occaſion of commending his Pupil. He ſet him ſeveral whole Books to tranſlate from the *Latin*, which he not only approv'd but recommended to the *Oxford* Bookſellers for an Impreſſion of them: Of which Sort were the Panegyrick of *Eraſmus* upon *Folly*, and *Pliny* upon *Trajan*, and in the Lives of the illuſtrious Men written in *Latin* by *Corn. Nepos*, and done into Engliſh by ſeveral Hands, *Oxon*, 1684. the Life of CHABRIAS, done into Engliſh by Mr. *Kennett* of St. *Edmund Hall*. He was by his

Tutor alſo introduc'd very early, while Under-Graduate, into the Acquaintance of Mr. *Ant. Wood*, who employ'd him in picking up ſeveral *Epitaphs*, and other Notices of eminent *Oxford* Men, and in writing to his Father for Intelligences of that Kind in *Kent*; particularly of Mr. *John Reading*, Dr. *Meric Cauſaubon*, and others. And tho' in the meaneſt Condition of thoſe that were wholly maintain'd by their Parents, a Battler, or Semi-Commoner, he was admitted to the Converſation and Friendſhip of the Gentlemen Commoners. He was ſo valued among theſe, that two of them, out of pure Reſpect to him, prevail'd with their Fathers to be his ſpecial Patrons at his firſt ſetting out in the World: Sir *William Glyn* Bart. preſenting him to the Vicarage of *Amerſden*, alias *Ambroſden*; and *William Cherry*, Eſq; to *Shottesbrooke*, at the Deſire of their two eldeſt Sons, his Contemporaries in that Hall.

Upon his Entrance on the firſt of theſe (which ſeems to be about the Year 1685) and ſome time before, he aſſiſted both in his Church and School, the Reverend Mr. *Samuel Blackwell*, B. D. then Vicar of *Burceſter*; a very worthy Man, who to the laſt, kept up a great

great Friendſhip and frequent Correſpondence with Dr. *Kennett*; and on whom (upon his Promotion to the Biſhoprick of *Peterborough*) he gratefully beſtow'd a Prebend in his Church.

His firſt Care at *Amerſden* (next to a moſt diligent Diſcharge of the Duties incumbent on him) was to beautify the Vicarage-Houſe, to wall in the Garden, and to put an Inſcription upon the Grave-Stone of Dr. *Stubbing*, who well deſerv'd to be remembred, for the good Work of Building the Vicarage-Houſe. He then ſet himſelf to Repair and Adorn the Church; had the Bells recaſt; a new Pulpit and Font; a Fane on the Steeple; the Churchyard enclos'd with a ſtrong high Wall, and Gates with Peers, and many other Improvements of Strength and Beauty.

But we have yet a greater Inſtance of his publick Spirit at this Place, by which he was enabled to obtain theſe Advantages to the Church, and provide a perpetual Fund for the ſame Purpoſe. He was forc'd to be at the Pains of Recovering an Eſtate, that had been firſt given to the Repairs and Ornaments of the Church; but had been afterwards granted to a private Perſon as given to ſuperſtitious Uſes, and, when recover'd, was by Degrees,

alienated from the Uſes of the *Church* to that of the *Pariſh*, and ſpent on the High-ways, Bridges, and Poor, till Mr. *Kennett*, by the Advice and Aſſiſtance of Biſhop *Fell*, obtain'd a Trial before Commiſſioners for Charitable Uſes, and a Decree to inveſt the Eſtate in new Truſtees (of which the Patron and Vicar of the Pariſh were always to be two, and the reſt of their Nomination) to be employ'd according to the firſt Purpoſes of Repairing and Adorning the Church of *Amerſden*. And the Rents accordingly were afterwards employ'd to that Purpoſe very faithfully, to the great Improvement of the Church, and by Degrees, to the great Satisfaction, as well as Credit of the Pariſh.

After a few Years abſence, he was invited back to St. *Edmund Hall*, to be Tutor and Vice-Principal in it under the Government of Dr. *Mill*, with whom he liv'd on better Terms of Peace and Friendſhip, than any other Vice-Principal either before or after: And by his diligent Application to the Duties of the Houſe and Univerſity, he was well eſteem'd and choſen a publick Lecturer in the Schools, and as a Man of Diſcipline and Spirit, was intruſted as Pro-Proctor for two ſucceſſive Years.

In

In *January* 1689, by the Diſcharge and Breaking of a Gun, with which he was ſhooting at a Bird, within the Pariſh of *Middleton-Stony* in the County of *Oxon*, a Splinter of the Barrel made a grievous Wound in his Forehead, and broke thro' both the Tables of his Skull: Which occaſion'd his wearing a large black Patch of Velvet on that Part ever after. While he lay under great Diſorder of Body and Brain, juſt after he had undergone the ſevere Operations of Trepanning, for Want of Sleep he made a Copy of *Latin* Verſes, and dictated them to a Friend at his Bed-ſide, who tranſmitted this Copy to Sir *William Glynne*, in whoſe Study it was found, after Mr. *Kennett* had forgot every Thing but the ſad Occaſion. It is now in my Poſſeſſion; and thought, by good Judges, to be no Reproach to the Author.

During his Continuance at *Oxford*, he ſet himſelf to do ſome Honour and Service to his Native County of *Kent*. He obtain'd a Copy of a *Diſſertation* of the learned Antiquary, Mr. *Somner*, in Manuſcript, upon the *Names and Situations of the* Roman *Ports and Forts in* Kent, and encourag'd the Perſon from whom he receiv'd it, to publiſh it in

his own Name: And to make the Edition more uſeful, he prevail'd with an able Perſon to add ſome Notes and Obſervations on it; to which he prefix'd the Life of Mr. *Somner* by himſelf. Printed at the Theatre, *Oxon*, 1693.

He had by this Time obtain'd the Character of one well vers'd in the Hiſtories and Antiquities of our Nation, and was obſerv'd to put a Spirit of theſe Studies into many other excellent Perſons then in the Univerſity. Inſomuch that the learned Mr. *Gibſon* (now the highly worthy Biſhop of *London*) publiſhing a Tranſlation of Mr. *Somner*'s Treatiſe in Anſwer to *Chiſletius*, concerning the Situation of the *Portus Iccius* on the Coaſt of *France*, oppoſite to *Kent*, where *Cæſar* Imbark'd for the Invaſion of this Iſland, and other Things on that Subject, he introduc'd it into the World, with an elegant *Latin* Dedication to Mr. *Kennett* *. After having taken Notice that the Study of Antiquities is very much diſcourag'd, by its being repreſented as *dry* and *barren*, and the Bane of

* Licenc'd with the Book by Dr. *Aldrich*, and not thought Then to contain any Thing too much. It is inſcrib'd, *Eximio Whito Kennetto Salutem.* Without tranſcribing the whole, or pretending to give a ſtrict Tranſlation of this Dedication, we ſhall only obſerve, that very handſome Things are ſaid of Mr. *Kennett*, by the Writer.

all

all Delicacy and Politeneſs, he tells him, that " By this Means thoſe who apply'd themſelves " to it, wou'd be wholly diſcourag'd, but that " they were kept in Countenance by his Ex- " ample and Authority. And that there can " be no more effectual Anſwer to the Reproa- " ches that are caſt on this Sort of Learning, " than that Quickneſs of Parts, that Strength " and Delicacy of Underſtanding, ſo remar- " kable in him: That from his Polite- " neſs of Mind, Eaſineſs and Affability of " Manners, and perfect Maſtery in all the " Parts of gentile Learning, joyn'd with the " exacteſt Knowledge in Antiquities, the " World might ſee that this Kind of Study, " does by no Means cramp the Genius, or ſour " the Temper; and from his Soundneſs and " Strength of Judgment, Men may learn, " that the more unguarded Flights and Sal- " lies of Imagination, are by this Means beſt " of all kept under and corrected. He then " proceeds to tell him, that he eſteems him- " ſelf happy in that the Nature of his Studies, " and his private Obligations, do both con- " ſpire to engage him to direct that Addreſs to " him. For who has a better Title to theſe " golden Remains of *Somner*, than one, who by

" ſo

" ſo copiouſly and exactly writing his Life,
" had at the ſame time, conferr'd Immorta-
" lity upon him? To whom can I more pro-
" perly pay this publick Acknowledgment,
" than to one, by whoſe Inſtruction and Ex-
" ample, I am embolden'd to engage in theſe
" Sort of Studies. And then he concludes,
" — Go on therefore, Sir, to be the Orna-
" ment of our Church by your exemplary
" Piety, and of our Univerſity by your extra-
" ordinary Learning. And remember at the
" ſame time, That yours is the Glory of Sup-
" porting and Encouraging the Study of An-
" tiquities. "

Whatever allowance is to be made to Epiſtles Dedicatory, where Affection ſhakes the Pen, tho' Flattery and Deſign be wanting, yet I have credibly heard, that Mr. *Kennett* was highly Inſtrumental in promoting this Kind of Learning in the Univerſity, at that time. But what made him ſtill more eminent this Way, was a Work which he ſome time after publiſh'd, under this Title, " Parochi-
" al Antiquities attempted in the Hiſtory of
" *Ambroſden*, *Burceſter*, and other adjacent
" Pariſhes in the Counties of *Oxford* and
" *Bucks*, 4to. 1695. This is frequently taken

Notice

Notice of by learned Men. Mr. *Tanner* (ſince Chancellor of *Norwich*) in his *Notitia Monaſtica*, or ſhort Hiſtory of the Religious Houſes in *England* and *Wales*, often refers to the Friend and Foreman of his Studies, Mr. *Kennett*'s *Parochial Antiquities*; and under the Priory of *Burceſter*, he gives the Book this Character, *Hic Liber accuratiſime*, &c. "This "Book gives us a moſt exact Hiſtory of this "Priory, from the Time of its being founded "to its Diſſolution: Which the Reverend Au- "thor, with great Care and Faithfulneſs, col- "lected from original Manuſcripts, now in the "poſſeſſion of Sir *William Glynne* of *Ambroſ- "den* in the County of *Oxon*; and from ſeveral "other Books, both Printed and Manuſcript."

And the Reverend Mr. *Philip Falle*, Rector of *Shenly* in *Hertfordſhire*, in a marginal Note, to his Viſitation Sermon, preach'd at *Hert- ford*, *June* 12, 1700, having Occaſion to cite Biſhop *Grindal*'s Regiſter, ſays, "He does ſo, "upon the Authority of the Reverend Dr. *Ken- "nett*, whoſe learned Account of the Antiqui- "ties of his own Pariſh Church of *Ambroſ- "den*, ſhew him excellently accompliſh'd to "go on further in the like curious Reſear- "ches." It does indeed contain an Account

of

of but few Places and Perſons, and ſo cannot be ſo generally uſeful; but it has been often acknowledg'd a Work of great Uſe to the Dioceſe and whole County, as well as the adjoyning Pariſhes: And the *Gloſſary* at the End, is, and will be ſo, in all Times and Places.

While he continued at *Amerſden*, he contributed yet farther to the Advancement of his favourite Studies, the Knowledge of Antiquities. Having contracted an intimate Acquaintance with Dr. *Hicks*, he receiv'd him freely into his Vicarage-Houſe there; and, finding that by his Condition of Suffering for the Cauſe of King *James*, his Head and Thoughts were too much determin'd to Politicks; by which he wou'd be apt to diſturb the World, and expoſe himſelf; Mr. *Kennet*, to divert him from that Miſchief (as well as for other Reaſons) deſir'd his Inſtruction in the *Saxon* and *Septentrional* Tongues, and particularly the Derivation of our oldeſt *Engliſh* Words from the *Gothick*, and other *Norman* Dialects *. While Dr.

* To which Purpoſe, Mr. *Kennett* made a large Dictionary of our Words ſo deduc'd, as he had them from the Tongue and Pen of Dr. *Hicks*; and the Sheets may be of Uſe when Poſterity comes to think, that we have no *Engliſh* Dictionary that gives the true Origination of our Language.

Hicks

Hicks was thus pleas'd, and amus'd by the Country Vicar, it gave this latter an Opportunity to intreat the Doctor to look more upon thoſe Studies, to review his *Saxon* and *Iſlandic* Grammer, and to embelliſh them with Notes and Obſervations, that might revive and improve the Knowledge of our Antiquities in the Riſe and Conveyance of our Laws, Cuſtoms, Tenures, and other national Rights. It was upon this frequent Diſcourſe and Importunity of Mr. *Kennett*, that Dr. *Hicks* then, and there, laid the Foundation of that noble Work, which he brought to Perfection in about ſeven Years after, and publiſh'd under this Title, *Antiqua Literatura Septentrionalis libri duo*, &c. *Oxon*, 1705. As he himſelf acknowledges in theſe Words, in the learned Preface. *Rev. & Doctiſſimus vir Whiteus Kennett, S. T. P.* &c. " The Reverend and moſt " Learned *White Kennet*, &c. more than ſe- " ven Years ago, intreated me that I would " undertake this Work of the ancient *Nor-* " *thern* Words, which in his Opinion, deſer- " ving to be more generally underſtood, I " immediately ſet about it in his Houſe, and " having at length finiſh'd it, if it ſhall be " found to be of any Advantage to the learned " World,

" World, 'tis entirely owing to him as the En-
" courager and Promoter of it."

And I have been credibly inform'd, that had Dr. *Hicks* continu'd in the Houſe of Mr. *Kennett*, where he was well accommodated, and well pleas'd, it had probably prevented his Writing or Acting upon any other Subject but that of our National Antiquities: For in daily Talk, he had projected ſeveral Schemes about illuſtrating the dark Hiſtory of the *Britains*, deſcribing the Manners of the *Germans*, tracing them in the *Norman* Cuſtoms, and more eſpecially enquiring into the Religion of the *Saxons* before it was adulterated by Popery, *&c.* But the Doctor being then under a legal Incapacity, (which however was ſoon after taken off without his Trouble or Charge, by the Generoſity of the Lord *Somers,)* he wore a Lay-Habit, and affected to be unknown, 'till a Fellow of a College in *Oxford* coming over, and calling the Doctor by his Name, he thought there was a Danger in ſtaying, and ſo he went off immediately to ſome more obſcure Retreat, and thence, in a little Time to *London*, as the beſt hiding Place; where, after the Death of King *William*, he had Opportunity and Encouragement to put himſelf

himſelf at the Head of a New Church, and to dreſs up ſuch a Set of Principles as denounce eternal Damnation, and threaten temporal Deſtruction to all who are not for the *Pretender*, and the Biſhop of *Thetford*.

It is certain that Dr. *Kennett* (for he had now taken *that* Degree in Divinity) at his firſt coming to *London*, laboured to keep up a Friendſhip with Dr. *Hicks*, and hop'd they might agree in the common Studies of our *Engliſh* and other *Northern* Antiquities. To this Purpoſe, (as I have been inform'd) he ſent him ſome Preſents of Wine, procur'd him now and then ſome neceſſary Books and Papers, to carry on his great Work, and obtain'd for him ſeveral Subſcriptions to it, and did all he could to be a little Serviceable, and altogether inoffenſive to him. But he found that the Doctor was going into Notions and Meaſures utterly inconſiſtent with their former Freedom, and ſo by Degrees there grew a Coldneſs, a Diſtance, and mutual Complaints of one another, owing only to their very different Principles in Church and State Affairs; both being very much in earneſt with what they profeſs'd. This was ſoon after improv'd into an open Rupture; and

Dr.

Dr. *Hicks*, for one ſuppos'd Affront, after many Obligations, is ſaid to have fallen upon Dr. *Kennett* in the rudeſt Manner, and with ſome of the falſeſt Things in the World *.

Having thus diſtinguiſh'd himſelf in the Univerſity, and been unwearied in his Endeavours in a more private Station, to promote the Intereſt of Religion and Learning, he was in the Year 1700, call'd to *London*, by a Member of *Edmund Hall*, *William Salkeld*, Eſq; afterward Sergeant at Law, and one of his Majeſty's Judges for *Wales*, being by him recommended to *Samuel Brewſter*, Eſq; Impropriator of St. *Botolph Aldgate*, who had legally ejected Dr. *Hollingworth* from that Cure, and at the Deſire of Mr. *Salkeld* put in Mr. *Kennett* without any Sollicitation of his own. At the Undertaking the Care of this large and populous Pariſh, he immediately reſign'd the Vicarage of *Amerſden*, which he might have kept; as he quitted afterwards the Rectory of *Shottesbrook*, when he might have made it conſiſtent with his other Preferment. He was here eminently ſtrict and faithful in the Performance of his Miniſterial Duty, which he diſcharg'd to a general

* Poſtſcript to a Tranſlation of Dr. *Kennett*'s Convocation Sermon.

Satisfaction.

Satisfaction. He preach'd twice a *Lord's-day* to the ſame populous Congregation; read the Prayers of the Church once a Week; viſited the Sick; catechiſed the Youth; and was deſir'd very frequently to preach Funeral Sermons for one or other of his Pariſhioners.

He had here not only a very laborious, but a very contentious Life. For Dr. *Hollingworth* pretended a Title from the Crown; and, under that Pretence, labour'd to get Repoſſeſſion; and when that wou'd not do in any Courſe of Law, he made a Surrendry of that feigned Title to another, the Lord Keeper *Wright*'s Chaplain, who got a Seal, and maintain'd a fruitleſs Suit for it, 'till he happen'd to be otherwiſe provided for. And yet even then he did what he could to entail the Quarrel, by conſenting to another Grant, made to a third Perſon, who, upon that, began a freſh Suit in the Queen's Name, and (what was extraordinary) at the Queen's Expence, 'till Judgment was given in the Exchequer in Affirmance of the Impropriator's Right to nominate a Curate, or rather a legal Burthen on him; which probably was, in that Caſe, never before queſtion'd, and

will never be hereafter deny'd. I have heard that the good Iſſue of this Cauſe was in great Meaſure owing to the diligent Searches and Diſcoveries made by Dr. *Kennett* himſelf, and to his ſolliciting and ſuggeſting, and having once the *Barons* Leave to argue in it.

In the Midſt of this vexatious Suit, Dr. *Kennett* was engag'd in another Controverſy, that requir'd much Time and Pains, about the Conſtitution of *Engliſh Synods*. That they might raiſe up the Name of a Church, and make the Clergy independent on the Civil Power; ſome Men ſet up new Pretences for the Neceſſity of Sitting and Acting in Convocation concurrently with every Parliament, and even as a Part of it. When the wiſe Archbiſhop, and his Brethren, ſaw the Tendency of this new Doctrine was only to create Trouble and Faction in the Name of the Church and Clergy, they oppos'd it; but their Oppoſition only rais'd the greater Clamours. And now a Pamphlet came out, intituled, *A Letter to a Convocation Man* *, full of Inſinuations, reflecting upon the King, as

* Dr. *Nicholl*'s Introduction to Defence of the Church of *England*, p 126.

little

little concern'd for the Affairs of the Church, and no great Friend to it; Taxing the Archbiſhop with Unſkilfulneſs in Eccleſiaſtical Affairs, and too much Devotion to the Court; repreſenting the other Biſhops as diligent enough to maintain their Dignity and Revenues, but ſupine and thoughtleſs about Matters relating to the good of the Church; in ſhort, that they were all in a Sort of Conſpiracy to invade its Rights, as appears from the Diſ-uſe of *Convocations* for ſo many Years paſt; which were there affirm'd to have a Right to ſit in every Seſſions of Parliament, and to deliberate upon any Thing reſpecting Religion, without the King's Licence. This was follow'd ſoon after with another by Dr. *Atterbury*, in a pompous Book, intituled, *The Rights, Powers, and Privileges of an* Engliſh *Convocation*, 8vo. 1700. by way of the moſt inſulting Anſwer to a late Book of Dr. *Wake*'s, intituled, *The Authority of Chriſtian Princes over their Eccleſiaſtical Synods aſſerted*, &c. Dr. *Kennett* was the firſt Man, who, under the Countenance of Archbiſhop *Teniſon*, examin'd, and ſufficiently expos'd the wrong Bottom and falſe Colours in it, by an Anſwer, intituled, *Eccleſiaſtical Synods and Par-*

liamentary Convocations Hiſtorically ſtated, and vindicated, from the Miſrepreſentations of Mr. Atterbury, 1701. And ſoon after he publiſh'd, *An Occaſional Letter on the Subject of* Engliſh *Convocations*, 1701, and is ſaid to be the Author of a third Treatiſe on that Subject, namely, *The Hiſtory of the Convocation of the Prelates and Clergy of the Province of* Canterbury, &c. *in Anſwer to a Narrative of the Proceedings of the lower Houſe of Convocation*, 4to. 1702.

He was ſoon after nam'd a Member of the Society for Propagating the Goſpel in Foreign Parts, by the Charter of King *William* III and a Man ſo active and zealous as he was in every good Work, could not fail of giving his utmoſt Aſſiſtance to that glorious Deſign. Accordingly, at the Deſire of his Superiors, he drew up a full Account of their Proceedings to the Year 1706, under this Title, *An Account of the Society for Propagating the Goſpel in Foreign Parts, eſtabliſh'd by the Royal Charter of King* William III. *with their Proceedings and Succeſs, and Hopes of continual Progreſs under the happy Reign of her moſt Excellent Majeſty Queen* Anne, London, 1706 4to. And within four Years after, he continu'd

tinu'd and improv'd that Account by an Hiſtorical Deduction of what had been farther tranſacted by the ſame Society; and eſpecially what Steps and Meaſures had been taken by the Society *De Propaganda Fide* at *Rome*, and what more Chriſtian Methods by Reform'd States and Princes. A Work of great Labour and Pains, and brought to ſome tolerable Perfection; but (as I am inform'd by a worthy Member) reſerv'd in the Writer's Hands, becauſe the Printing of it would have been of greater Expence to the Corporation, than their Circumſtances would admit of.

When the Doctor became firſt engag'd in theſe Services to the Society for Propagating the Goſpel, he was deſir'd, as a Clergyman's Son, to preach the Annual Sermon before the Corporation for the Relief of poor Widows and Children of Clergymen: And tho' he undertook this upon very ſhort Warning, (being not originally deſign'd to preach that Year, but importun'd upon the Failure of another Perſon) yet he perform'd this Duty to great Satisfaction, becauſe the Times of Diſtinction were then but at hand. He publiſh'd the Sermon under this Title, *The Glo-*

ry of Children in their Fathers: A Sermon preach'd at the Cathedral Church of St. Paul, London, December 3, 1702. 4to. In which he propos'd ſome excellent Ways and Means of Benefaction to Clergymens Sons, well worthy a Review, by thoſe who are able to make them effectual.

And the better to promote that truly Chriſtian Deſign, at the Deſire of his very charitable and publick-ſpirited Friend, Dr. *Lynford*, he intended to write *An Hiſtorical Account of the Corporation for the Relief of poor Widows and Children of Clergymen; and of the ſeveral Benefactions given to it, and the manifold good Services done by it.* And for this Purpoſe, he had gather'd up a great many Notices of Things and Perſons, pick'd up the ſeveral Sermons before the Sons of the Clergy, from the firſt by Mr. *Geo. Hall*, (afterwards Archdeacon of *Canterbury*, and Biſhop of *Cheſter*) intituled, *The Tribe of* Levi, 1658, downwards; and ſearch'd the laſt Wills of ſeveral Donors and Benefactors, and would, by Degrees, have connected the Materials into ſome Order for the Preſs, but that he was unkindly us'd, and the Spirit of ſome new Members of that Corporation rais'd An-

ger

ger and Hatred more than Affection and Charity to the Church and Clergy. But 'tis hop'd ſome one Hand or other, will reſume that Work in theſe cooler and better Times.

In a Year or two after, he gave another Inſtance of his innate Love and Reſpect to the Clergy, by the Intimation and Advice of Dr. *Teniſon*, Archbiſhop of *Canterbury*, upon the Queen's giving in the Firſt Fruits and Tenths for a perpetual Augmentation of the Maintenance of the poor Clergy of the Church of *England*. His Grace, and ſome other of the Biſhops, judg'd it very proper, that, upon this providential Juncture of Repairing the Loſſes that Parochial Churches had ſuffer'd by Impropriations, and other Frauds of Popery, ſome Hiſtorical Account ſhould be given of the firſt Inſtitution of Pariſhes, and the Eccleſiaſtical Rights of them, of the terrible Uſurpations made by the Papal Power in transferring them to Religious Houſes, of the ſad and low Eſtate of the Parochial Clergy, call'd, in Contempt, the *Secular* Clergy; hereupon, of the Judgment of our beſt Reformers, that this Robbing of the Pariſh Prieſts was one of the groſſeſt Corruptions and Scandals of Popery, and wanted

a Redreſs at that time neceſſary to bring about and ſettle a Reformation, of the ſhameful Neglect of King and Parliament at the Beginning of the Reformation, in conveying away the Eſtates of diſſolved Religious Houſes, without diſtinguiſhing between the *Lay* Fees, and the *Clergy's* Glebe and *Tythes*, and ſo making Lay Impropriators Lords of the Church: How this good Work of reſtoring Impropriations to poor Vicars and Curates was however recommended in every following Reign, and many noble Examples of ſo doing, were from Time to Time given by our Princes, Nobility, Gentry, and dignify'd Clergy; and laſtly, of the greater Hopes now ariſing by the Queen's Piety and Bounty; with a Relation at large of the Riſe and Progreſs of it, *&c.* This Taſk, difficult and laborious as it was, Dr. *Kennett* cheerfully undertook and perform'd in honour to his Superiors, and out of tender Compaſſion to the inferior Clergy, and being Dedicated to the Queen, as under God the Fountain of that Charity and Goodneſs, was publiſh'd under this Title, *The Caſe of Impropriations, and of the Augmentation of Vicarages, and other inſufficient Cures, ſtated by Hiſtory and Law, from the firſt Uſurpation of the*

the Popes, and Monks, to her Majeſty's royal Bounty, lately extended to the poorer Clergy of the Church of England; *with an Appendix of Records and Memorials relating to that Subject.* 8vo. 1704. And from the firſt Publication, the Doctor was, upon all Occaſions of Enquiry, gathering up ſuch Authorities, and ſuch Inſtances of Facts, and due Inferences from them, as when connected into a new Edition of that Work, will make it far more uſeful to the Church and Clergy: Of whom, if there were nothing elſe, he deſerv'd better upon this Account alone, than the greater Part of thoſe who were ſo much in their Favour.

In Purſuit of the ſame good Deſign, becauſe two of the moſt ſerviceable Tracts upon that Subject, were become ſo uncommon, as ſeldom to fall into the Hands of the Gentry or Rural Clergy, the Doctor got them both to be re-printed in one ſmall Volume, under this Title, *Two Tracts. Tract* 1. entitled, *De non temerandis Eccleſiis*, &c. By Sir *Henry Spelman*, Knt. *Tract* 2. *The poor Vicar's Plea for Tythes*, &c. By *Thomas Ryves*, Doctor of the Civil Laws. *With a Prefatory Account of the Authors and theſe Works*, 1704. In which

which Preface the Editor begins thus: "Her "Majeſty's late pious Munificence to the "Clergy of the Church of *England* has "made glad the Hearts of her beſt Subjects, "the beſt Chriſtians, and has made them "reflect on the Alienation of Tythes and "Offerings, as the great Scandal of Popery, "and the great Defect in our Reformation. "To make up a competent Maintenance for "the parochial Miniſters, and ſo the better "to provide for the Service of God, and "the Care of Souls, has been the continual "Subject of all good Mens Wiſhes, Propo-"ſals, and Attempts, *&c.*"

The Doctor's long Courſe of Studies, had the better inſtructed and fitted him for theſe good Purpoſes. He had before delivered many Things of that Kind in his parochial *Antiquities*; and had purſu'd the ſame good Intentions in being the Publiſher of another notable Tract of Sir *Henry Spelman*, call'd *The Hiſtory and Fate of Sacriledge, diſcover'd by Examples of Scripture, of Heathens, and of Chriſtians, from the Beginning of the World continually to this Day. Wrote in the Year* 1632. *A Treatiſe omitted in the late Edition of his Poſthumous Works, and now publiſh'd for the Terror*

Terror of Evil-doers, 1698. The Preface of Mr. *Kennett* ſet forth, that "there needed "no more to recommend that Tract to every "good Engliſh Chriſtian, than the Nature "of the Subject, and the Name of the Au-"thor, a Subject of great Importance to the "Honour of God, and the decent Exerciſe "of Religion. An Author of profound "Learning, and true Integrity, who dedica-"ted his Studies to the more particular Ser-"vice of this Church and Nation."

In the Year 1705, upon the Death of Dr. *James Gardnier*, Lord Biſhop of *Lincoln*, (to whom Dr. *Kennett* was related as Chaplain, and by whom he had been preferr'd to the *Archdeaconry* of *Huntingdon*) Dr. *Wake*, then Dean of *Exeter*, being advanc'd to that See, the Doctor was choſen to Preach the Conſecration Sermon, which he perform'd and publiſh'd under this Title, *The Office and good Work of a Biſhop. A Sermon preach'd in* Lambeth *Chapel, at the Conſecration of the Right Reverend Father in God* William *Lord Biſhop of* Lincoln, *on Sunday, October* 21, 1705, *publiſh'd at the Deſire of the Archbiſhop and Biſhops.* A moſt Learned and Excellent Diſcourſe; and as ſuch, (I have been credibly told,)

told,) admir'd ſo much by the late Lord Chief Juſtice *Holt*, that he declar'd, it had more in it to the Purpoſe of the Legal and Chriſtian Conſtitution of this Church, than any Volume of Diſcourſes.

Whilſt Dr. *Kennett* continu'd at *Aldgate*, his Steadineſs to the Revolution and Proteſtant Succeſſion, rais'd up a growing Party againſt him on the Political Account only. Soon after the *Queen*'s Acceſſion to the Crown, there began to be a mighty Noiſe among the common People in the Name of the *Church*; it was in Danger of the *Presbyterians*, and they were worſe than the *Papiſts*, they were always *Schiſmaticks* and *Rebels*; they began a War againſt King *Charles* I. without any Manner of Provocation; they cut off his Head, and did all they could to hinder the Reſtoration of King *Charles* II. and they were the Authors of all other Separation and Sedition, ſworn Enemies to the Church and Crown, againſt Hereditary Right and Paſſive Obedience, and they were on all theſe Accounts no longer to be *endur'd*. Dr. *Kennett* ſaw the Meaning of all this was to ſpirit up the People to another Change, and therefore, in Converſation with his Neighbours, he did what

what he cou'd to ſtem that Tide; and upon the next Occaſion of Preaching upon the 30th of *January*, at his Pariſh Church of *Aldgate*, he undertook to State the Hiſtory of that Day, in a plain honeſt Manner, with the utmoſt Deteſtation of the Murder of King *Charles* I. and yet with the Acknowledgment of ſome Errors in his Reign, owing to a Popiſh Queen, and a corrupt Miniſtry, who had been taking many Steps towards a more Arbitrary Government, that, by Degrees, might have gone into abſolute Tyranny.

This offended many who expected other Language upon that Day, and they made ſuch an artful Out-cry upon it, that the Doctor thought himſelf oblig'd to appeal to the World in the Printing of his Sermon, under the Title of *A Compaſſionate Enquiry into the Cauſes of the Civil War*, &c. 4to, 1704. with an honeſt Advertiſement, that "this plain Sermon was not deſign'd for the "Preſs, but was challeng'd to appear there "by the Miſapprehenſions of ſome few who "heard it, and by the more confident Report "of a far greater Number who did not "hear it," *&c.* The Sermon beginning thus.—"The Evil of this Day, which we

"now

" now deplore in Fasting and Mourning, was " an unnatural Civil War, that overturn'd " the best Constitution in the World, that " made our whole Island an Aceldama, a " Field of Blood, and thro' Heaps of Rapine " and Slaughter, proceeded to the deplorable " Death of the Martyr of this Day, one " of the most virtuous and most religious " of our English Princes."—Then agreeably to the Text, Enquiring whence, and by what means this Evil came, he did innocently affirm and prove, that " the leading Causes " of this Day's Evil, improv'd by wicked " Arts and Designs, were chiefly these: " *First*, A *French* Interest and Alliance; " and from thence arising, *Secondly*, The " Apprehensions and Fears of Popery; which " led on, *Thirdly*, The Jealousies of Op- " pression and Illegal Power: Which tended " more and more to, *Fourthly*, The Growth of " Prophaneness and Immorality; and even this " help'd to produce, *Fifthly*, That Hypocri- " sy and Perfidiousness which accomplish'd " the Sin, and the infinite Scandal of this " Day."

After the Publication of this Sermon, there were some Libels against it, but no Rea-

Reaſoning or Hiſtorical Anſwers to it; and they who threatned to Complain of it in Convocation, where the Doctor had by other Writings offended the Majority of the *lower* Houſe, thought fit to drop their partial Intentions. And the wiſer Part of the Nation were ſo well ſatisfy'd, that he ſoon after receiv'd an Order from the Honourable *Houſe of Commons*, to Preach before them on the ſame ſolemn Occaſion, *January* 30, 1705. And the Doctor had the Thanks of the Houſe for his Sermon, and was deſir'd to Print it, as it accordingly was. Any one who reads it, may eaſily perceive that he began *this* Sermon in his own Thoughts, where the *other* ended; namely, that whatever unhappy Grounds and Occaſions were given for that unnatural Civil War, yet, in the Iſſue of it, nothing could juſtify or excuſe the horrid and execrable Murder of King *Charles* I. demonſtrating the Illegality and Wickedneſs of it, by a Multitude of Proofs from Hiſtory and Law, and bringing a great many other Authorities to be caſt into the Margin of the printed Sermon.

The Effect of this was, that ſome malicious and weak People, cry'd out that the two

Sermons

Sermons were oppoſite to one another, when they were indeed but a Connexion of the two greateſt Truths. 1. That ſome juſt Offences were really given by the Court of King *Charles* I. to raiſe the People's Fears and Apprehenſions of Popery and Arbitrary Power, that mov'd the two Houſes to think of Self-Defence, and Preſervation of the Publick. 2. That whatever was the unfortunate Beginning of a Civil War, the Succeſs of it, on what was call'd the Parliament Side, cou'd by no Means warrant the Impriſonment, Trial, and Execution of the King. Theſe two Propoſitions are ſufficiently laid down by the Earl of *Clarendon*, in his Hiſtory of the Rebellion and Civil Wars; which cou'd never be purg'd of thoſe fundamental Truths, and of the Dependance of one upon the other of them.

Under the Prejudices, unjuſtly occaſion'd by this Sermon, the Doctor was engag'd in another Affair, which abundantly increas'd them. Some Bookſellers had been well adviſ'd to make a Collection of the beſt Writers, of the Lives and Reigns of our ſeveral *Engliſh* Princes, from the *Conqueſt* to the Beginning of the Reign of Queen *Anne*, and to re-

re-print them fairly in *three* Volumes, when they had laid this Scheme, they found it necessary to have a Continuation made by some one new Hand, of the *four* last Reigns of *Charles* I. *Charles* II. *James* II. *William* III. and they did at last prevail with Dr. *Kennett* to draw up the Materials for this third Volume. He had no Manner of Hand in any Branch of the two former; nor in the *Preface* to them, which was written by Mr. *Hughes*, and concluded thus.—"For what "remains to be said concerning the third "Volume, the judicious and accomplish'd "Writer of it, has thought fit in his own "Words to address the Publick as follows." And the Words [*All new Writ by a Learned and Impartial Hand*] were added by the Booksellers. From whence it is plain that the Author resolv'd to conceal his Name; and we may believe that the few Undertakers for the Press, who were let into the Secret, were oblig'd by Promise, not to betray it. So little did he aim at Reputation, and so sensible was he, that a Work of that Nature, wou'd live best and longest, by burying alive the Author of it.

But it ſeems in a pragmatical Age with a reſtleſs Party, the concealing and withdrawing himſelf, did but raiſe the fiercer Purſuit after him; and the *Jacobite* Out-cry was, that Dr. *Kennett* was the Writer of that Hiſtory, deſigning to expoſe them and their Cauſe; Dr. *Hicks* was the firſt, who was extremely Angry, that there was not a due Reſpect paid to his Book *Jovian*, and to the Notions of it. And even ſome Perſons who had gone into the Revolution with forwardneſs enough, and yet had not found their full Account in it, were offended, that too much, or too little Notice was taken of the Parts they acted about that Time. And above all, an eminent *Peer*, very Inſtrumental in the Revolution, by taking up Arms in the *North*, had made ſuch an Improvement of his Honours and Fortunes by it, that he thought himſelf priviledg'd and protected from any Retroſpect, upon his Conduct in the Court and Treaſury of King *Charles* II. And therefore finding in that Hiſtory a Narrative of what appear'd to be Male-Adminiſtration, tho' taken from the Parliament Journals and printed Trials, and other publick Papers, he was much offended; and taking an Opportu-

nity

nity, upon the Death of the Duke of *Montague*, to give some Account of his Transactions with *France*, from his own Papers and Letters, complain'd of the Mis-representation of his Services made by that late Historian; who really did not seem to mean any Thing of Reflection on his noble Person and Family; but related Facts as he found them before related.

However, on that Occasion, of his Grace's Complaint, he enquir'd more narrowly into those Matters, and stated them over again in a most authentick Manner, but finding that the more full Discovery, wou'd only create the greater Offence, he wou'd not suffer what he had written to be publish'd to the World.

Soon after this, was the Sermon preach'd at the Duke of *Devonshire*'s Funeral, publish'd by the *Doctor*, with some *Memoirs* of the Family of *Cavendish*. The Offences before taken at Dr. *Kennett*, however unreasonable, as Posterity will judge, dispos'd a growing Set of People, to dislike every thing he wrote or did: For the Times were now come, when Parties judg'd of Actions and Writings, not by the Merit of the Performances, but by the Affection or Prejudice they bore to the

Name of the Authors of them. He was now ſtampt for a *Whig-Writer*; which was as bad as the being a Republican, and a *Preſbyterian*; and that was *worſe* than the being a *Papiſt*. Many of our beſt Prelates and Divines have ſuffer'd under the ſame Prejudices of Malice and Ignorance; when their political Writings have offended, then the Party run down all their other Performances whatſoever. When once Angry, they catch at new Cauſes, and freſher Pretences of being more Angry; like Children and other People of no command upon themſelves, they are ſcratching of *new* Wounds, becauſe of an Itching in the old Sore.

It was under this Diſadvantage that the Doctor was call'd to preach a *Funeral Sermon* for the *Duke of Devonſhire*; from which he excus'd himſelf as a Stranger to that noble Family, and till then utterly unknown to them. But it appear'd that a Reverend Prelate had recommended him to that Duty, and had undertaken to give him ſuch Inſtructions, as might enable him to ſpeak with Truth and proper Obſervations of that *Great Man*. Upon this Encouragement, he comply'd with the importunate Requeſt, and upon a ſhort Warning, amidſt the Neceſſity

of asking many Questions, and making many Visits, he drew up a serious Sermon, and attended the very solemn Funeral to *Derby*, delivering the Sermon before a very full Audience of the neighbouring Gentry, who cou'd best judge of the Character given of that noble Peer; and in the same Evening, one of them at Table, in the Name of the Rest, thank'd the Preacher, and told him, that they in that Country, had been Witnesses of the Truth of the most material Things he had so well spoken of the late Duke: And it was by their Report, and the concurrent Testimony of that Part of the Family that attended those Obsequies, that his present Grace the *Duke of Devonshire*, a Peer of great Prudence and Probity, generously approv'd of that last Office, and desir'd the Doctor to publish the Sermon; to which he submitted with the less Fear of Offence, because all he said relating to his *Life*, was either suggested or allow'd by the then Bishop of *Sarum*, who was intimately acquainted with his Grace's Conduct; and all that he observ'd concerning his *Sickness* and *Death*, was communicated to him by the Eye-Witness, and faithful Judge of them, the then Lord Bishop

of *Ely*. Upon their Authority, and Approbation, the Doctor publish'd his Sermon, and confirm'd the main Subject of it, by casting in some Historical Collections relating to the Descent and Progress of that Noble Family, under this Title, *A Sermon preach'd at the Funeral of the Right Noble* William *Duke of* Devonshire, *in the Church of* All-Hallows *in* Derby, *&c. on Friday*, Sept. 5, 1707. *&c.* To which he made a modest Dedication to the present Duke; which he (who wou'd have despis'd Flattery, and abhor'd Falshood) was so well pleas'd with, that he had a Respect and Favour for the Doctor, and shew'd it in a very kind Manner, by recommending him to the *Queen*, for the Deanry of *Peterborough*, soon after Vacant by the Death of Dr. *Freeman*. Which we may suppose was the more easily obtain'd of her Majesty, as being her Chaplain in Ordinary, by the Recommendation of the Lord Archbishop of *Canterbury*, and the Lord *Godolphin*.

This Preferment, (tho' not so much to be envied) rais'd the fiercer Spite and Malice of the Party against him: Libels and peevish Sermons pointed at him. They got young Men to tune the *Oxford* Pulpit, and let out their

Press

Preſs at *Oxford* to the printing, or re-printing a ſorry Libel of poor *John Dunton*, againſt the deceaſed *Duke*, and his funeral Preacher; wherein he told ſome Stories which the Doctor was ſo little concern'd in, that he has often ſaid, he had never before heard of them.

Some ſaid that he had *cover'd* all the Vices and Infirmities of that great Man; which was ſo far from being true, that he plainly intimated them. Speaking of his Averſeneſs to the Principles of Mr. *Hobbs*, who liv'd in that noble Family, he ſufficiently confeſſes that he was not ſo untainted in his Morals. *He deſpis'd the Philoſophy, as much as he abhor'd the Politicks of that bold Pretender: Oh! if he had been as happily preſerv'd from all others.* And ſpeaking of his great Affection to the noble Lord *Ruſſel* in his Sufferings, it is ſaid.—*After the laſt Embraces, when he was in Confuſion withdrawing, the Lord* Ruſſel *call'd him back, and begg'd him to apply himſelf more to a religious and virtuous Courſe of Life; telling him how great a Support he now felt from that alone, and what a mighty Comfort it ſupply'd him with in a laſt Hour. It is to be hop'd this*

made an Impreſſion, for it was receiv'd with a Flood of Tears, as that Lord told it immediately to the Divines that then attended on him. If he ſaid no more, it was but a common charitable Treſpaſs; no Preacher is bound particularly to enumerate all the Faults and Miſcarriages of the Deceaſed, but rather to recommend the Things that are Praiſe worthy, and of good Example.

Other Objectors ſaid, that the Doctor had encourag'd a Death-Bed-Repentance, and taken away all the Hazard of it: When yet the Sermc has not a Word of preferring or truſting to a late Repentance, only that *in his Time of Sickneſs, the Duke ſent for an eminent Prelate of our Church to viſit and aſſiſt him, who found him in a full Diſpoſition to make his Peace with God. He confeſs'd his being troubled, very much troubled for the Lateneſs of his Repentance, which he hop'd was ſincere, and deſir'd the Biſhop to pray heartily with him to God, that he wou'd be graciouſly pleaſed to accept it.*

Others inſinuated, that the Preacher had built a Bridge to Heaven, for Men of Wit and Parts, but that the duller Sort of Mankind muſt not hope to paſs that Way: When yet he had ſaid nothing at all to that Effect,

Effect, but in this ſound Truth, that the more Underſtanding a Man has, the ſooner he may come to a Senſe of God and Religion. He ſays nothing but what common Experience and Obſervation juſtifies, that the ignorant and unnurtur'd Multitude, are not in the Nature of the Thing, ſo likely to be wrought upon by the Powers of Religion as wiſe and underſtanding Men, thoſe of a Higher and better Education. *We have had in our own Nation* (ſays he) *Men of illuſtrious Honour and of the moſt celebrated Parts, who had been carry'd away by the Courſe of this World into extravagant Vices and Follies, and yet upon the Proſpect of Death, theſe Men of Underſtanding have felt the excellent Spirit moving in them: They have retracted their looſe Opinions; they have repented of their grievous Sins; they have made their Peace with God, and have died; nay, ſometimes have recover'd and liv'd, like true unfeigned Chriſtian Converts. So great are the Powers of Religion to Work upon the largeſt Capacities.*

There were ſome other little Exceptions caught at, and rail'd at, in the Sermon; but, as it was the *political* Character of this great Man, that was the main Topick of the Preacher;

Preacher; to repreſent him a true Patriot; a ſtout Friend of his Country; and a conſtant Aſſertor of the Proteſtant Intereſt, and the Liberties of *Europe*; ſo, it was in Truth, *this* Character, that gave the great Offence, and rais'd the mighty Noiſe among the Party, diſaffected to the Revolution and the Proteſtant Succeſſion. From hence were the Grief and Indignation of the *Jacobites*, and their auxiliary Forces. Had the Preacher not been a *Conſtitution*-Man, and a *Whig*-Writer, nothing in the Sermon wou'd have appear'd either odious or ſhocking, to the profeſs'd and ſecret Enemies of that providential Deliverance of this ſinking Church and Nation, the happy Revolution.

That this was the true Bottom of all the Clamour againſt Dean *Kennett*, both then and afterwards, is evident from the many violent Pamphlets and Libels publiſh'd againſt him; wherein he was reproach'd, as being formerly in *other* Notions, as deſerting the Party he had eſpous'd; and acting upon diſferent Principles from thoſe he had before declar'd for; and as a Man falſe, inconſtant, and given to Change.

Now

Now it must be own'd, there was some Change in the *Dean*'s Notions in Politicks: He was a Boy in the Reign of King *Charles* II. and taught to Quarrel for the *Succession* of the Duke of *York*. He was but a young Man when *that* began to take Place. He publish'd then a Translation of *Pliny*'s Address to *Trajan*; which had been really an Academical Exercise only, printed off in the last Year of King *Charles*, and had his Cut or Print before it. So far was it from being design'd as a Panegyrick upon the *Popish* Proceedings of King *James*. Mr. *Kennett* was indeed then Loyal; but not with what the Court call'd Loyalty. For he then preach'd a Set of Sermons against Popery; he then refus'd to read the *Declaration* of King *James*, for what was call'd, *Liberty of Conscience*; and he went with the Body of the Clergy in the Diocese of *Oxford*, when they rejected an Address to the King, recommended by Bishop *Parker*.

Upon the Revolution, after he had duly consider'd and consulted with learned Men, he was fully satisfy'd in bearing true Allegiance to their Majesties King *William* and Queen *Mary*, and continu'd eminently steady

ſteady and faithful in his Adherence to that happy Settlement, in all the Times of Difficulty and Trial.

As to the Fact itſelf of Renouncing a Prejudice of Education, it cannot need any Defence or Apology with conſidering Men. A Man thinks and ſtudies to little Purpoſe, if after a Fulneſs of Age and Judgment, he does not examine the Matters that are before him more critically than he did when he was ſo many Years younger: And what Wonder is it, that this ſhou'd produce ſome Alteration in his Opinion? Errors and Miſtakes, the wiſeſt of us all are ſubject to; and it wou'd be well for the World, and for Men themſelves, if they wou'd be true to their own Convictions; and be ſo honeſt as to own their Miſtakes, when they have diſcover'd them.

Mr. *Kennett* brought to the Univerſity from *Weſtminſter*, a Genius addicted to Poetry; and by his Tutor's Encouragement, he gave ſeveral Eſſays of it in *Latin* and *Engliſh*: Among theſe, was a Ballad made by him, and printed without his Name by another, while he was an Under-Graduate. *Ant. Wood* mentions it [vol. II. p. 1131.] as his, under

under this Title, *Poem to Mr. E. L. on his Majesty's Dissolving the late Parliament at* Oxon. March 28, 1681. This, a few Years ago, was with great Industry pick'd up and republish'd by one of the Libellers of the *Dean*, as a great Reproach to him. Which makes me think of the learned *Theod. Beza*, who having perform'd some juvenile Exercises of that Kind, was, in his elder Years, upbraided with them by the *Jesuits*, who run back every Step of his Life to find Matter of Accusation against him. And the honest old Man never deny'd the childish Things, but in the Preface of his *Confession*, as Dr. *Fulkes* translates it, he defieth all the World for any other Crime of Dishonesty, than the setting forth certain wanton Verses, which were made when he was a Child, and printed while he was under the Age of twenty Years. See Dr. *Fulkes*'s Answer to *Paffrarine*'s Declaration. 8vo, 1586. p. 12.

Every one knows, that such Writings as the Libellers of Dr. *Kennett* have generally objected to him, are to be taken as Exercises for the Improvement of Youth; and are to be suppos'd the Result of Luxuriances of Fancy, not of Ripeness of Judgment. And there-

therefore no one of common Understanding, ever upbraided Dr. *South*, or the late Bishop of *Rochester* (Dr. *Sprat*) with the Panegyricks they wrote on *Oliver Cromwell*. No Doubt but he chang'd his Opinion, with Regard to Parties. But this will prove no more than, that after he came into the World, and grew better acquainted with publick Affairs, he was enabled to see more clearly the Designs of some Men, and the Tendency of some Doctrines, than he was before. In this much happier than many others, who thro' a blind Prejudice to the Party they had engag'd themselves with, have been led on blindfold in the same Road, as if being once Carriers Horses, they must always continue so. And yet the little Scriblers were perpetually flirting at Dr. *Kennett*'s Change of Party, when he was really the same (and to their Vexation, too much the *same*) for near forty Years together; an Abhorrer of Popery; a Friend of the Reformation; grateful to God, and to the Memory of King *William* for the Revolution; Faithful to Queen *Anne*, and to the *Protestant Succession*; Joyful for the Reign of King *George*; Firm and fast to a steady, legal Administration; Affectionate to the old

and

nd true Church of *England*; Zealous for he Proteſtant Intereſt in *Europe*, and Deſi- ous of an uninterrupted Succeſſion of the Royal Family of King *George* for ever.

The *Dean* was upbraided in the ſame Li- bels, for the intimate Friendſhip between him nd Dr. *Hicks*; when that Friendſhip was ounded on the *Dean*'s Part, upon the Bot- om of Charity to Sufferers, and the Love of promoting common Studies; and the Breach f it was owing to the intemperate Zeal of he *Doctor*, not to any juſt Offence given im by Dean *Kennett* *.

He

* As to Dr. *Hicks*, we are told by an eminent Hand, that e was fully convinc'd of the Lawfulneſs of Taking the Oaths to King *William* and Queen *Mary*. A Friend of his, ſtill living, who can juſtify the Truth of what I am relating, was with him t *Worceſter* when he reſolv'd to take them: And in Order to is more ſolemn taking of them, determin'd to go to *London*, nd do it publickly there. His Friend fearing what afterward ame to paſs, wou'd fain have perſuaded him to continue at *Wor- ceſter*. He ſuggeſted to him the Danger of his being aſſaulted by his Acquaintance at *London*, and brought off from his good Reſolution. The Doctor was almoſt angry with him: He ask'd him, Whether he thought him ſuch a Child as not to know when he was ſatisfy'd of what he had to do; or not to have Steadineſs enough to act according to his Perſuaſion? Under this good Diſpoſition, Dr. *Hicks* went up to *London*. His Friend met him upon the Road, and again caution'd him againſt the Danger. He was ſtill ſteady in his Purpoſe, and declar'd him- ſelf

He was told (in one of 'em) of a Letter written by him to that *good Father*, (ſo the Author calls Dr. *Hicks)* of high Compliments for his chriſtian Prieſthood; when it was only a common Civility for the Preſent of a Book upon the curſory Reading of it; and if it had been much worſe, it was the moſt unmanly Thing in the *Right Reverend* to publiſh a private Letter in Prejudice to a Friend.

He was indeed tender of his old Acquaintance, and ready to oblige them in any Thing but *Politicks*; and he continu'd to the laſt to have ſome few Friends of that Party, who cannot but ſay he was a Friend to them; and he always declar'd himſelf ready to be ſo, while they appear'd peaceable and conſcientious, and kept out of Factions and

ſelf fully convinc'd of his *Duty to take the Oaths*. But, alas! when he came to Town he was better enlightned. He then ſaw that he had been miſtaken; and from thenceforth not only refus'd to take the Oaths himſelf, but ſet himſelf at the Head of thoſe that refus'd to take them. *Vindication of the Realm and Church of* England, &c. ſuppos'd to be written by the Archbiſhop of *Canterbury*, p. 22. This Behaviour in the *good Father Hicks*, (as the Party call'd him) is no great Evidence of his being ſo very conſcientious; nor is it any Reproach to Dr. *Kennett*, that *ſuch* a Man was his declar'd Enemy, for acting a quite contrary Part.

Plots

Plots to disturb the Government. But having been intimately acquainted with Dr. *Hicks*, Mr. *Dodwell*, and some other *Leaders*, he found their Pretences and Designs so utterly inconsistent with Truth and Charity; he saw them so restless and implacable against the publick Peace of the Church and State, that he thought it his Duty to oppose them, and their Party, to the utmost of his Power; yet without doing them any one personal Injury, or so much as the Shadow of it. But to leave this; which I thought my self oblig'd to say, once for all, in Vindication of a Man, who made it the great Business of his active and laborious Life to promote both the *Honour* and *Interest* of our Church and Nation.

In the Year 1707, the *Dean*, desiring a little more Ease with less Profit, by the Advice, and under the Favour of Dr. *Tenison*, the Lord Archbishop of *Canterbury*, he gave up the laborious Cure of *Aldgate*, and accepted her Majesty's Gift of the Rectory of St. *Mary Aldermary* in the City of *London*, void by the Promotion of Dr. *Blackall* to the See of *Exeter*; upon which Exchange, (very contrary to the Course of the World)

he loſt above one hundred Pounds a Year for the Purchaſe of a little more Retirement, and Opportunities for Studies.

When he came firſt to this Church, finding a Manſe, or Parſonage-Houſe wanting, he offered 200 *l.* towards providing one convenient for his own and his Succeſſors Reſidence, within either of the United Pariſhes; and offer'd to help to ſollicite for three or four hundred Pounds more, that might have fully anſwer'd the good Purpoſe. And when that Propoſal was not comply'd with, he enter'd into a Reſolution of Self-denial, and apparent Hindrance to his own Intereſt; that was, of not Renewing the ſeveral Leaſes of Ground-Rents for the Rector's Glebe; for which Renewals he might have afterwards receiv'd ſeveral Fines and Sums of Money, but letting them run out, that the full Houſe-Rents might fall in to him and his Succeſſors; and there might be then Room for ſome one Rector or other (beſt able and willing) to contrive a convenient Dwelling. And in Purſuance of that good Reſolution, there were two Houſes, ſeveral Years ago, fallen in, that improv'd the Living, to the conſiderable Loſs of the then Rector, upon the

the Proſpect of providing better for thoſe that ſucceed him. For (as he us'd to complain) nothing is more wanting in *London-Livings*, than a ſuitable Manſe for each Miniſter; and wherever they are wanting, the Hiring of a Houſe, and the Burthens annex'd to it, eat up near one Half of the allotted Maintenance. However, the *Dean* went on to ſupply the Church in his own Perſon, by conſtant Preaching, frequent Reading Prayers, duly Viſiting the Sick, and, in the Week before *Eaſter*, delivering in the Deſk an Expoſition upon the Holy Sacrament of our Lord's-Supper; to which, great Numbers of good People reſorted, and have often acknowledg'd they receiv'd great Benefit by it.

Tho' it ſhou'd not be tedious to my ſelf, yet it wou'd probably ſwell theſe Papers beyond the Patience of Readers, to give an Account of the many excellent Diſcourſes written and publiſh'd by the *Dean*, upon one or another Occaſion. Inſtead of this therefore, I ſhall only mention a few Things more, wherein he eminently ſhew'd a publick Spirit, and a zealous Regard for the Intereſt of our Religion and Liberties; and

take Notice of ſuch of his Writings, as have a more than ordinary Tendency to promote theſe.

About *Midſummer*, 1706, the Glory of her Majeſty's Arms by Land, and the Terror of her Fleets in the *Mediterranean* Seas, had encourag'd the *Engliſh* Factory at *Leghorn* to hope for a Privilege, which they cou'd never before obtain, that of having a Church of *England* Chaplain to reſide among them, and to adminiſter the Offices of Religion to them. This Benefit and Honour, to the *Engliſh* Nation in that Port, was recommended and ſollicited by the worthy Conſul, *Chriſtopher Crow*, Eſq; and ſupported by the Advice and Aſſiſtance of the learned Dr. *Henry Newton*, her Majeſty's Envoy in the Court of *Florence*, who yet cou'd obtain no Particular of expreſs Licence or Protection from the Great Duke, but only a general Intimation, that the Civil Powers ſhou'd not moleſt him, tho' they cou'd not exempt him from the Cognizance and ſupreme Authority of the Inquiſition at *Rome*.

Under this Uncertainty, ſome Merchants Trading to *Leghorn*, diſcours'd occaſionally with Dr. *Kennett*, about the beſt and moſt effectual

effectual Way of ſending over an *Engliſh* Chaplain, and deſir'd he wou'd lay that Matter before the Lord Archbiſhop of *Canterbury*. His Grace readily concurr'd in the Opinion, that ſuch a Privilege of the Exerciſe of Religion, by a lawful Miniſter of it, was a Right of Chriſtians, even by the Law of Nations, in every Country where they were allow'd to ſettle and to traffick.

He wrote upon that Subject to Dr. *Newton*; and the Reſult of his Anſwer was, that no expreſs Leave or Indemnity could be obtain'd, but a *Connivance* might be expected, eſpecially while the Queen, by her Fleets and Armies, made ſuch a Figure in *Europe*, and even in *Italy* itſelf, that ſhe would be able to protect her own Subjects in ſo reaſonable and juſt a Cauſe.

Upon this Foot, the Lord Archbiſhop directed Dr. *Kennett* to look out for a proper Perſon to be ſent over, of Integrity, Abilities, and Courage ſuitable to that dangerous and difficult Employment. The Doctor, after propoſing it in vain to ſome others, prevail'd with his own Brother to adventure in it, Mr. *Baſil Kennett*, M. A. Fellow of *C. C. C.* (after his Return, Preſident of that College, and

Doctor in Divinity) His Grace approv'd of him; and the Council advis'd her Majesty to grant the Petition of the Merchants upon it, and to give the Chaplain a *Commission* or *Title* in this Form.

ANNE, R.

"WHEREAS our Subjects Trading "to *Leghorn*, as well as those Re- "siding in that Port, have humbly besought "us to appoint a Minister to perform Di- "vine Service there, after the Usage and "Manner of the Church of *England*; where- "in we are graciously pleased to gratify "them: And being well satisfied of the "Loyalty, Prudence, Piety, and Learning of "*Basil Kennett*, M. A. and Fellow of *Corpus* "*Christi* College in our University of *Ox-* "*ford*; We do by these Presents appoint "him, the said *Basil Kennett*, to be Minister "to the *English* Factory at *Leghorn*, hereby "granting him our Royal Licence and Pro- "tection to the Purposes aforementioned. "And we do hereby require our Envoy, or "other our Minister at the Court of the "Great Duke of *Tuscany*, and our Consul "at *Leghorn*, now, and for the Time being,

"to

" to protect, countenance, and aſſiſt him, the " ſaid *Baſil Kennett*, as Occaſion ſhall re- " quire, for his quiet Enjoyment and Exer- " ciſe of his Function, as Miniſter to the " *Engliſh* Factory at *Leghorn*, as aforeſaid. " Given at our Caſtle at *Windſor*, the 8th " Day of *September*, 1706, in the fifth " Year of our Reign. By her Majeſty's " Command.

C. HEDGES.

At the ſame Place and Time were dated the Royal Letters of Paſſport, Safeguard, and Protection, as follow:

ANNA, R.

ANNA Dei Gratia Magnæ Britanniæ, Franciæ, & Hiberniæ, Regina, Fidei Defenſor, &c. Omnibus & ſingulis ad quos præſentes literæ pervenerint, ſalutem. Quum pro ſalute ſubditorum noſtrorum in Portu Liburni in Hetruria commorantium vel eo appellentium presbyterum illuc mittere decreverimus, qui ſecundum Ritus Eccleſiæ Anglicanæ ipſis Sacra miniſtret: dilectum noſtrum & fidelem Baſilium Kennett, Artium Magiſtrum, necnon Collegii Corporis Chriſti in Academia noſtra

Oxonienſi Socium, quem ad hoc munus aſſignavimus; literis hiſce noſtris ſalvi conductus munire Nobis viſum eſt. Rogamus itaque omnes & ſingulos Reges ac Principes cujuſcunque dignitatis atque ordinis Status, Reſpublicas, liberaſque Civitates, Amicos noſtros & Foederatos, per quorum ditiones tranſiturus eſt, nec non Provinciarum Gubernatores, exercituum claſſiumque Duces, Præfectos Limitaneos, Arciumque Cuſtodes, reliquoſque ipſorum Officiales ac Miniſtros, (Id quod Subditis noſtris quorum ullo modo intererit firmiter injungimus) ut præfato Baſilio Kennett una cum ſarcinis ſuis quibuſcunque non ſolum ubique locorum liberam, & ſecurum eundi, tranſeundi commorandique prout libitum erit poteſtatem faciant, neque aliquam moram impedimentumve injiciant, aut injici patiantur, verum etiam omnibus humanitatis, ac benevolentiæ officiis excipiant adjuventque, & novis inſuper ſalvi conductus literis, ſi res ita poſtulaverit, communiant. Quod quidem Nos pari data occaſione parate agnoſcemus & viciſſim repenſuri ſumus.

Dabantur in Arce noſtra Windeſoræ die octavo menſis Septembris, Anno Domini 1706. *Regnique noſtri quinto.*

Ex mandato ſereniſſimæ Dom. Reginæ.

C. Hedges.

Theſe

Theſe Diſpatches were much forwarded by *Joſeph Addiſon*, Eſq; in the Secretary's Office, who had a perſonal Reſpect for Mr. *Kennett* at *Oxford*, and had the more publick Spirit for Promoting the religious Intereſts of the Merchants at *Leghorn*, having been then a late Traveller in *Italy*, and well known in that Port. The worthy Conſul, in the Name of the Factory, ſent over a Bill to defray the Expences of the Journey; and whatever was wanting in Cloaths, Books, or any Equipage, was advanc'd to him by his Brother. And he then ſet out, with agreeable Company, from *Harwich* to the *Brill*; and ſo thro' *Holland*, *Germany*, by Way of *Venice*; and coming ſafe to *Leghorn*, he was receiv'd there by the Conſul and Nation with great Civility and Kindneſs.

But the *Italians* were ſo jealous of the *Northern Hereſy*, eſpecially the Prieſts and Regulars were ſo watchful againſt it, that the *Engliſh* Nation and Miniſter were forc'd to begin the Exerciſes of Religion with the utmoſt Privacy and Caution, to give as little Offence as poſſible. And yet great Offence was taken at it, and Complaints and Informations immediately ſent to *Florence*, and to *Rome*.

Rome. The Envoy at *Florence*, Dr. *Newton*, did all the Matter could bear to inſiſt on the Right of the *Engliſh* Merchants, to have a Miniſter among them of their own Religion; and offer'd to undertake that he ſhould not publickly reflect on the Religion of the Country, nor attempt to bring over any of the Duke's Subjects to the Proteſtant Perſuaſion. But the Pope, and the Court of Inquiſition at *Rome*, were reſolv'd to expel Hereſy, and the publick Teacher of it, from the Confines of the Holy See: And therefore ſecret Orders were given to apprehend Mr *Kennett* at *Leghorn*, and to hurry him away to *Piſa*, and thence to ſome other religious Priſon, to bury him alive, or otherwiſe diſpoſe of him in the ſevereſt Manner.

Upon Notice of this Deſign upon him, the *Engliſh* Envoy at *Florence* interpos'd his Offices in that Court; but could obtain no other Anſwer, but that he might ſend for the *Engliſh* Preacher, and keep him in his own Family as his Domeſtick Chaplain; but that otherwiſe, if he preſum'd to continue at *Leghorn*, he muſt take the Conſequences of it; for in thoſe Matters of Religion, the Court of Inquiſition was ſuperiour to all Civil Pow-

ers.

ers. The Envoy communicated this Answer of the Great Duke, to one of her Majesty's Principal Secretaries, the Earl of *Sunderland*, who, in her Majesty's Name, return'd the following Directions.

To Dr. Henry Newton, *Her Majesty's Envoy in the Court of* Florence.

SIR,

"YOURS of the 16th and 24th I re-
" ceived. In Answer to which, I
" have laid the whole Affair before her Ma-
" jesty, who has commanded me to order
" you to tell the Great Duke, and his Mi-
" nisters, in her Majesty's Name, that if
" there be any Molestation given to her
" Chaplain, residing at *Leghorn*, she shall
" look upon it as an Affront done to her
" self and the Nation, a Breach of Peace,
" and a Violation of the Law of Nations,
" and shall by her Fleets and Armies, which
" will be all the Year in the *Mediterranean*
" Seas, not only demand but take Satisfacti-
" on for any such Injury offered. And that
" the Priest of the Great Duke's Minister
" here, and all Frequenters of his Chapel,
" must

" muſt expect the ſame Treatment. And if they
" talk any more of the Pope or Court of *Rome*,
" you muſt cut that Matter ſhort, by telling
" them, her Majeſty has nothing to do with
" that Court, but ſhall Treat with the
" Great Duke, as with other independent
" Princes and States. And this you muſt do
" in the moſt forcible Manner poſſible. I
" have no more at preſent to add; but am,"

Your Humble Servant,

SUNDERLAND.

Before this excellent Letter could reach to *Florence*, the *Engliſh* Envoy was extremely embaraſt with the Difficulties of Treating for the Protection and Security of the *Engliſh* Chaplain at *Leghorn*, and could find no Expedient more proper for the Preſent, than to invite him earneſtly to his Houſe at *Florence*; and there cover him till the Affair was adjuſted, and for that Purpoſe to ſend him a Qualification as his Domeſtick Chaplain. But the brave Conſul and Nation at *Leghorn* would not readily conſent to let him go away, as fearing if they once gain'd that Point,

Point, they would never let him return: Nor was the Chaplain himſelf willing to conſult his own Safety by ſeeming to forſake his Charge. And therefore with his Brother's Advice, he continued there, tho' in the utmoſt Danger. He was forced to confine himſelf in his Chamber, and to have an armed Guard at the Stair's Foot; and when, in ſome Evenings, he walk'd out for Air, he walk'd between two *Engliſh* Merchants, who with their Swords drawn reſolv'd and declar'd, that no Body ſhould dare ſeize him at their Peril.

But as ſoon as my Lord *Sunderland*'s Letter came to the Envoy's Hands, and was, by him communicated to the Duke and his Miniſters, the Contents of it were ſoon by them imparted to the Pope and his Cardinals, who ſo well underſtood the Argument of *Fleets* and *Armies*, that the Chaplain eſcaped the intended Fury; and continued for five Years to officiate as a Miniſter of the Church of *England*, in a large Room, ſet apart for a Chapell, in the Conſul's Houſe, with publick Prayers, and a Courſe of Sermons, ſince publiſhed to the World.

When

When the Noiſe was over, and the Court of Inquiſition had drawn in their Pretenſions of driving out Hereſy from the *Italian* Coaſts, Dr. *Newton* wrote thus to a Friend in *London*, Aug. 1707.

"RELIGION is not a Thing "to be talk'd of on any Side "here, there has already been given ſome of "them Trouble enough, I mean the *In-* "*quiſition*, by bringing an *Engliſh* Preacher "into *Leghorn*. I hope now that Trou- "ble is almoſt over, and that for the Future "we ſhall hear no more from them on that "Head. He is an excellent Perſon, if I am "any Judge in thoſe Matters, and if I have "not any Pretence, either to that or any "other Learning, yet I am at leaſt capable "of Knowing and of Commending a Gen- "tleman for his Modeſty, his Prudence, and "his good Nature: And at *Florence*, and at "*Rome* they have heard from me on that "Head; and are ſatisfied on the other *Ac-* "*count* too; and if *now* there is any Fault "to be found, it is that he deſerves ſo much "to be commended. Pray let his Brother "know, and by him the Archbiſhop, how "much

" much the Factory are obliged to his Grace " on that Score," *&c.*

In ſhort, when Mr. *Kennett* had ſeen himſelf well eſtabliſh'd in that Privilege, and had ſo laid the Foundation of it; he began to think that the having a *Succeſſor* in that Place, upon the ſame Bottom, would be the beſt Confirmation; and therefore he earneſtly importun'd his Brother, that he might have leave to return, upon the finding out a fit Perſon to ſucceed him. And he had indeed the greater Reaſon to inſiſt upon coming Home, becauſe his Conſtitution did not agree with that warmer Climate in his abſtemious Way of Living. However, he declar'd he would not ſtir till he ſaw a Succeſſor upon the Spot to relieve him.

His Brother, in *England*, upon occaſional Diſcourſe with ſome of the *Leghorn* Merchants, was told, that the fitteſt Succeſſor would be Mr. *Taubman*, who had been Chaplain in her Majeſty's Fleet in the *Mediterranean*, and had given a good printed *Account* of the Expedition, and was acquainted with the *Port*, and ſome of the Merchants in it. Upon which he made further Enquiries, and was ſo well ſatisfied in them, that he

he introduc'd Mr. *Taubman* to the Lord Archbiſhop of *Canterbury*, who oblig'd him to bring ſuitable Teſtimonials from the Lords of the Admiralty, and ſome of the Sea Commanders; and then his Grace gave him this Letter.

To his worthy Friends, the Britiſh *Merchants of* London, *Trading to the Port of* Leghorn *in* Italy.

Gentlemen,

" I Have lately underſtood that the Rev. " Mr. *Baſil Kennett*, Chaplain to the " *Britiſh* Factory at *Leghorn* (whom I re- " commended to ſeveral Merchants in *London*, " and alſo to that Factory) where he has " done true and faithful Service, is now " returning Home, ſome neceſſary Occaſions " of his ſo requiring.

" I likewiſe underſtand, that the Reverend " Mr. *Nathaniel Taubman*, a Chaplain in the " Royal Navy, is recommended by the Lords " of the Admiralty, as a Perſon whoſe Ser- " vices had been conſiderable, and whoſe " Life and Converſation have been very Ex- " emplary, as appears by the Certificates of " divers worthy Perſons. " In

" In Conſideration hereof, and upon Ac-
" count of his having been in that Port, and
" known to the Conſul, and ſeveral Mer-
" chants reſiding at *Leghorn*, I am inclin'd
" to think the ſaid Mr. *Taubman* may be a
" fit Perſon to ſucceed the above mention'd
" Mr. *Kennett*, and do recommend him as
" ſuch to you.

" If your Approbation of him be ſignified
" to me, I ſhall endeavour, by ſuch Methods
" as are proper for me, to obtain her Ma-
" jeſty's Favour, towards the Eſtabliſhing him
" in the ſaid Port, for the above mention'd
" Service." I am,

Gentlemen,

Your aſſured Friend,

Sept. 12, 1710.

THO. CANTUAR.

The Merchants expreſs'd their Acceptance and Thanks to his Grace, concluding thus, " Wherefore in this Matter we refer ourſelves " to your Grace's farther Care and Kindneſs " to us, and hope that your Grace will " pleaſe to obtain for him ſuch Commiſſion

" and other Credentials from her Majeſty, as " ſhall be thought proper for his Conduct " and Protection in this Affair."

Accordingly the Archbiſhop repreſented the Caſe to *Her Majeſty*, who was well pleas'd to give Orders for the Diſpatch of Mr. *Taubman*. But upon the late Change of Miniſtry and Meaſures, the Duke of *Tuſcany*'s Envoy in this Court endeavour'd to obſtruct the Proceedings in this Affair, and made a Pretence of putting in a Memorial againſt the ſuffering a Proteſtant Chaplain to reſide among the *Engliſh* Merchants at *Leghorn*.

The Removing this Obſtruction was committed to the Care of Dr. *Kennett*, who thus ſtated the Caſe, in a Letter to the Worſhipful *Chriſtopher Crow*, Eſq; Conſul of the *Britiſh* Nation at *Leghorn*.

Worthy Sir,

" I Think it a Piece of Juſtice to let the " Conſul and the Nation know, that " after the Rev. Mr. *Taubman* had been " kindly recommended by his Grace of *Can-* " *terbury*, to the Merchants in and about " *London*, Trading to *Leghorn*, and had Let- " ters of Approbation and Conſent from " thoſe

" thoſe Merchants, directed ſeverally both " to the Lord Archbiſhop of *Canterbury*, " and Biſhop of *London*, and had then the " reſpective Letters of Commendation of " the Archbiſhop, and Biſhop to the Lord " *D*----, Secretary of State, to diſpatch him " with ſuch Commiſſion and Credentials " from the Queen, as had been formerly " granted to Mr. *Baſil Kennett*: But after " ſeveral Applications of Mr. *Taubman* to " the Secretary's Office, he writes me Word " this Morning, that he had now received " my Lord *D*------'s Anſwer, which was, " that the Grand Duke of *Tuſcany*'s Envoy " had deſired that ſuch a Commiſſion might " be deferr'd till he had given in a Memo- " rial in his Maſter's Name, againſt the Re- " ſidence of any *Britiſh* Chaplain at *Leghorn*.

" So the Matter reſts at preſent, but Care " ſhall be taken to Petition the Queen in " Council, that the Merchants may have " leave to give in their Anſwer or Reaſons " againſt any ſuch *Memorial*; and may humbly " inſiſt upon depending on her Majeſty's gracio- " ous Protection of them in the free Exerciſe of " their Religion, by a Chaplain continued to " them in their Factory at *Leghorn*. And if

" any other Repreſentation to the like Effect, " may be thought proper from the Conſul " and Merchants reſiding at *Leghorn*, I beg " it may be tranſmitted to me with all ſpeed, " becauſe this is a Matter wherein our Reli- " gion and Liberties are very much concern'd. " If the worthy Envoy be not yet moved " from *Florence*, it may be fit to acquaint " him with the State of this Affair." I am,

Your moſt Humble Servant,

Sept, 29, 1710.

WH. KENNETT.

The ſame Perſon, on *Octob.* 2, repreſented the Matter to the Honourable *Robert Harley*, Eſq; in a Letter beginning. " I humbly " beg leave to repreſent a Matter of Fact, " that I preſume is of ſome Conſequence to " the Honour of her Majeſty, and the Repu- " tation of her Miniſters, as well as to the " Intereſt of the Church and Nation and " Proteſtant Religion. —*Concluding*, This is a " Surprize upon the Merchants, and has " put them in ſome Fears, that they ſhall " be now deprived of that valuable Privilege, " which by her Majeſty's Wiſdom and " Good-

" Goodneſs they have ſo quietly enjoy'd " for theſe four Years. I am a humble Pe- " titioner, that there may be no Diſappoint- " ment or Delay in this Matter, but that " Mr. *Taubman* may be diſpatch'd to the " Satisfaction of the Merchants, and to the " continued Glory of her Majeſty's happy " Reign."

On the Day following, *Tueſday*, Octob. 3, a Summons had been ſent over Night to ſeveral of the Merchants Trading to *Leghorn*, to attend that Morning before 12, at the Duke of *Queensberry*'s Lodgings at *Whitehal*, where there ſate a Committee of the Council.

The Merchants were call'd in and aſked, what Right they had to a Chaplain at *Leghorn?* Whether they pleaded for it by the Law of Nations, and what Precedents they had for it? To which they anſwer'd, that they were in *Poſſeſſion* of that Right; and her Majeſty had been pleaſed to *aſſert* it; and that there were *Precedents* for it at *Lisbon* and *Oporto*, &c. They were diſmiſs'd, and after ſome Time call'd in again, and commanded to attend on *Friday* the 7th Inſtant.

Before which Time Dr. *Kennett* had taken Care to have a Repreſentation and Petition ready in this Form.

To the Queen's moſt excellent Majeſty in Council, the humble Repreſentation and Petition of the Britiſh *Merchants in and about* London, *Trading to* Leghorn,

Humbly Sheweth,

"THAT your Petitioners, and their " Correſpondents, have been for " ſome Years paſt in Poſſeſſion of the Right " and Liberty of having a Chaplain Com- " miſſion'd and Protected by her Majeſty to " Adminiſter the Sacraments, and other Offi- " ces of Religion according to the Church " of *England*, to her native Subjects reſid- " ing at *Leghorn*, to the great Benefit and " Honour of the Nation.

II. " They preſume this to be a Law of " Nations, becauſe her Majeſty's Envoy in the " Court of *Florence*, Dr. *Newton*, a very learned " *Civilian*, has inſiſted upon this Privilege, " as a Part of the *Law of Nations*; and be- " cauſe of the Threats of the *Inquiſition*, " her Majeſty Commanded one of the Prin-

" cipal

" cipal Secretaries of State to ſend expreſs " Inſtructions to her ſaid Envoy, that if any " Moleſtation was given to her Chaplain, " reſiding at *Leghorn*, ſhe ſhould look upon " it as a Breach of Peace, and a Violation " of the Law of Nations, and ſhould by " her Fleets and Armies in the *Mediterrane-* " *an*, not only demand, but take Satisfaction " for any ſuch Injury offered; and by Virtue " of this noble Reſolution, the Chaplain and " her Majeſty's Subjects, have enjoy'd the " free Exerciſe of their Religion.

III. " They humbly preſume, that this " chriſtian Liberty wants no Precedent, but " that of their own *Poſſeſſion* for theſe four " Years, aſſerted and maintained by her " Majeſty's Command. Yet they humbly " conceive, that the Settlement of Chaplains " in our *Britiſh* Factories at *Smyrna*, and " *Aleppo*, is allow'd by the *Turks* as a Right " due by the Law of Nations, and they " ſhould be very ſorry if their Factory in a " chriſtian Country, ſhould be in any worſer " Condition than their fellow Subjects are " among Unbelievers.

IV. " This Liberty is allow'd and enjoyed " even in *Popiſh* Countries. Our Merchants

" at *Lisbon* have a Chaplain to themſelves, " diſtinct from the Chaplain of her Majeſty's " Ambaſſador in that Kingdom. And ano- " ther Chaplain has been lately ſent to our " Factory in *Oporto*, where no Ambaſſador " reſides. And if theſe Liberties were ob- " tained by any former Articles of Peace be- " tween *England* and *Portugal*, they pre- " ſume, that the Demand of them was founded " on the Law of Nations, and they muſt reſt " there; not having been expreſsly renewed in " any later Treaties.

V. " If any foreign Powers ſhall acknow- " ledge it a Law of Nations for her Ma- " jeſty's Miniſters abroad, to have a Chaplain " in their own Families; and yet ſhall deny it " to be a Law of Nations for a ſettled Facto- " ry of her Majeſty's Subjects to have the " ſame Liberty; they might be put in Mind, " that at the Beginning of our happy Re- " formation, the *Popiſh* Princes did deny " that Law even to our publick Ambaſſadors, " as well as to our private Factories. As " may appear in the particular Caſes of Mr. " *Chamberlayne*, Ambaſſador from King *Ed-* " *ward* VI. to the Lady-Regent in *Flanders*, " who was prohibited the Uſe of the Service

of

" of God according to the Order of this
" Realm in his own Houſe, *December* 1550.
" And of Mr. *Man*, Ambaſſador of Queen
" *Elizabeth* in *Spain*, who had a like Prohi-
" bition ſerv'd upon him, in the Year 1566,
" 9th *Elizabeth*; both which Indignities,
" and the juſt Reſentment and Redreſs of
" them are ſaid to appear upon the Council
" Books.

" So as by the Politicks of *Rome*, the
" Right of Ambaſſadors was no more to be
" acknowledg'd to be a Law of Nations,
" than was the Right of Factories or trading
" Bodies of Men. But as our former Princes
" did even in weaker Times vindicate the
" Right of their Miniſters in the Exerciſe
" of their Religion; ſo they hope that her
" preſent Majeſty (who in the Glory of her
" Arms has already exceeded all her royal
" Predeceſſors) will graciouſly vouchſafe to
" maintain the ſame Right to all her foreign
" Factories, upon the Liberty and Security
" whereof the Intereſt and Honour of this
" Church and Nation do greatly depend.

Wherefore

Wherefore they humbly Pray,

" That the Reverend Mr. *Taubman*, re-
" commended by the Archbiſhop of *Canter-*
" *bury*, and the Biſhop of *London*, and ac-
" cepted by the Merchants, and confirm'd
" by her Majeſty's royal Approbation, may
" be diſpatch'd to *Leghorn*, with ſuch Com-
" miſſion and Letters of Protection, as were
" granted to the late Chaplain, Mr. *Kennett*.
" And they are the more encourag'd to de-
" ſire this Favour, becauſe they are informed,
" that the preſent Envoy of her Majeſty at
" *Florence*, has wiſely and hitherto effectually
" pleaded for this Privilege; and they have
" Reaſon to hope, that her Majeſty's new
" Envoy aſſign'd to that Court, has it in his
" particular Inſtructions to inſiſt upon a
" Continuance of the ſame Right and Liber-
" ty; they rather wiſh that no Queſtion may
" be made of it, becauſe in the very ſame
" Port of *Leghorn*, there is a Synagogue
" allow'd to the *Jews*, and another Place
" of Worſhip to the *Turks*; and it would be
" very hard for her Majeſty's Subjects to be
" the unhappy People deprived there, of the
" free

" free Exerciſe of their Religion; eſpecially " when they are content to enjoy it in a " more private Way, than do the *Mahome-* " *tans* and *Jews*.

" They humbly ſubmit themſelves to the " Wiſdom and Juſtice of her Majeſty, and " beg to have this great Bleſſing continued " and ſecured to them, a Liberty of their " Religion according to the Church of *Eng-* " *land*, which they are willing to ſupport at " their own Expences, without any Burden " to the Government.

And your Petitioners
ſhall ever Pray, &c.

On *Friday*, *October* 7, the Merchants attended at the Secretary's Office, and deliver'd to the Lord *D.*—— their forementioned Repreſentation and Petition, which his Lordſhip read, and found Fault with the Inſtance of ſending a Chaplain to *Oporto*, which he thought could not be true, becauſe the *Portugueze* Ambaſſador had told him, that the King, his Maſter, would never conſent to it; and that if the Queen ſhould inſiſt upon any ſuch

ſuch Thing, his Maſter would demand the like Liberty for his Subjects at *Plymouth*.

To which an Anſwer was given in Writing the next Day: " That the Matter of " Fact ſo alledged, was undoubtedly true; " that at the Deſire of the *Engliſh* Mer- " chants, and by Advice of the Earl of *Gal- " loway*, her Majeſty's Embaſſador at *Portu- " gal*, the Rev. Mr. *Stephens*, Fellow of *Mer- " ton* College in *Oxford*, was ſent to, and " arrived at *Oporto*, to reſide there, as Chap- " lain to the Factory of *Britiſh* Merchants; " and that whatever Difficulties were cre- " ated to him by the reſtleſs Endeavours of " the Inquiſition; yet it is preſum'd, he is " ſtill in Poſſeſſion of that Title and Office: " Nor was he the firſt *Engliſh* Chaplain in " that Port: The Rev. Dr. *Barton*, now Pre- " bendary of *Weſtminſter*, and the Rev. Mr. " *Edward Hinde*, now Vicar of *Steeple-Bum- " ſtead* in *Eſſex*, were both of them ſucceſ- " ſively, for ſome Time, reſiding Chaplains " to the *Engliſh* Factory there, tho' forc'd " away by the prevailing Powers of the In- " quiſition, becauſe the *Engliſh* Courts of " King *Charles* II. and King *James* II. did

" not

" not much care to inſiſt on the Protection " of them.

II. " As to the King of *Portugal* not aſſent- " ing to any ſuch Liberty of an *Engliſh* " Chaplain; Reference muſt be had to the " Letters of the Earl of *Galloway*, who had " demanded that Liberty from the Court of " *Portugal*, and he underſtood himſelf, and " informed others, that he thought no fur- " ther Oppoſition would be made to it. Up- " on which Encouragement, by Commen- " dation of the Archbiſhop of *Canterbury*, " and Acceptance of the *Engliſh* Merchants, " Mr. *Stephens* was ſent over to *Oporto*, with " an Expectation of a firm and quiet Settle- " ment in that Factory.

III. " As to the Demand of a like Privilege " to the *Portugueze* reſiding at *Plymouth*, the " Caſe was by no Means the ſame; they are " not call'd a *Factory*, nor have they any " *Conſul* preſiding over them as a *Nation*, " but are a looſe Number of poor People. " However, they have, no Doubt, one *Ro-* " *man* Prieſt at leaſt among them, and have " their *Maſs* in ſome private Houſe: Or if " they have not, it is not the Severity of our " Govern-

" Government, Eccleſiaſtical or Civil, that " reſtrains them from it."

Another Objection was made in Council, " That the preſent Chaplain had done ill Offi- " ces there, by medling in Trade and Com- " merce, and by advancing ſome odd Opinions " in that Place." To which, Mr. *Palmer*, one of the Merchants in the City, made a proper and very decent Anſwer, vindicating the Character of the preſent Chaplain, Mr. *Kennett*, by the Accounts of his Behaviour received from the Conſul: And adding, that of all Men living, Mr. *Kennett* was the leaſt Medler in any Thing but the immediate Duties of his own Function.

It was likewiſe objected, " That ſome of " the Merchants here in *London* did not " ſeem to deſire any longer to have a Chap- " lain at *Leghorn*." To which, another anſwer'd, " That he hop'd none of their Body " had ſo little Regard to the Honour of the " Proteſtant Religion, and the Exerciſe of " it among their Countrymen and Correſpon- " dents there, as to be indifferent in this " Matter. However, if ſome few of the " Merchants had ſeem'd uneaſy at the " ſmall Impoſition laid upon Goods toward " the

" the Support of a Chaplain; yet even they " would be content to make greater Contri- " butions, rather than loſe the Privilege and " Benefit of having a Chaplain, or Miniſter, " there reſiding."

It was further ſuggeſted, " that even ſome " of the Merchants continuing at *Leghorn*, did " not inſiſt upon a Chaplain, or had not ex- " preſs'd their Deſire to have another, when " Mr. *Kennett* ſhould come away." Upon which one of the Company produc'd a Copy of the Letter of the Merchants reſiding at *Leghorn*, directed to his Grace the Lord Archbiſhop of *Canterbury*, dated *Livorne*, 20 *Octob.* 1710.

May it pleaſe your Grace,

" THE Rev. Mr. *Baſil Kennett* having " intimated to us his Intention to " return Home for the Recovery of his Health; " being ſenſible of our great Obligation to " your Grace for having recommended to us ſo " worthy and excellent a Perſon, we humbly " beg leave to recur to your Favour in " chooſing a proper Succeſſor to reſide " amongſt us: intirely confiding, that this

" Teſti-

" Teſtimony of our Gratitude, as well for " the Pains taken by your Grace in eſtabliſh- " ing a Chaplain, as in ſending us one ſo " very acceptable, will be well pleaſing to " your Grace, and that you will grant this " our Requeſt, who are with, all imaginable " Reſpect."

Your Grace's

Moſt Humble and Obedient Servants,

DANIEL GOODEY,	PETER CHAMPION,
FISHER JACKSON,	THO. MICHELL,
STEPHEN JACKSON,	DANIEL GOULD,
RA. LEE,	THO. PAITFIELD,
G. COLLINGS,	JAMES HARRIMAN,
MILES COOKE,	SAM. MARTYN,
THO. CHAMBERLAYNE,	GEORGE LAMBE.
CHRIST. CROWE,	

This Letter having been ſent over inclos'd to Dr. *Kennett*, he immediately carried it to the Lord Archbiſhop of *Canterbnry*, who had tranſmitted it to the Council, with a Letter of his own, expreſſing to their Lordſhip's great Wiſhes and Deſires to have that Affair diſpatch'd for the Honour of the Queen

Queen and Nation. And after ſome Time his Grace receiv'd an Anſwer, that it was now in a good Way of being done.

Decemb. 1, 1710, *This Letter was ſent to Mr.* Kennett *at* Leghorn *from his Brother.*

— "I Wiſh I could make you more eaſy "by telling you of the Diſpatch " of Mr. *Taubman.* But tho' ſo many good " Steps are made in that Affair, there is ſtill " ſome unaccountable Obſtruction. Her " Majeſty was pleas'd to tell the Biſhop of " *London,* that ſhe was clear in that Matter, " and would aſſert that Right of a Chaplain " to her Subjects at *Leghorn.* She was ſince " pleas'd to tell the Lord Biſhop of *Ely,* " that ſhe was herſelf determin'd in it, and " if any of her Council had any Thing to " object, ſhe would hear them, when the " Archbiſhop of *Canterbury* and Biſhop " of *London* ſhould be preſent to anſwer " thoſe Objections. And ſince that Time, " Mr. *Harley* has twice told me expreſsly in " the Lodgings at St. *James*'s, that the " Matter was reſolv'd upon, and it wanted " nothing but the Form. I thought by

" *Form*, he meant that they wanted a Pre-
" cedent for the Inſtruments or Letters of
" Licenſe and Protection; and therefore I
" advis'd Mr. *Taubman* to wait on Mr. *Har-*
" *ley* Yeſterday, with the Copies of your Com-
" miſſion and ſafe Conduct from the Queen.
" He did ſo, and Mr. *Harley* receiv'd them
" very kindly, and bid him come again in two
" or three Days. One Morning, while I was
" waiting before Prayers, the Biſhop of *Lon-*
" *don* was in the ſame Antichamber, and I
" aſk'd his Lordſhip how ſtood that Affair
" of Mr. *Taubman*; to which his Lordſhip
" anſwered readily to this effect, that he
" hop'd it would be now ſoon brought to a
" Concluſion, but yet new Objections were
" ſtill made to it by the Miniſter of the
" Great Duke. The Duke of *Somerſet*, then
" in the Room, was pleas'd to ſay, that it
" was a very juſt Privilege, which her Ma-
" jeſty had with great Honour obtain'd, and
" it would be very ſtrange, if it muſt be
" *now* given up, *&c.*"

The

The next Letter of Dr. Kennett, *to his Brother at* Leghorn, *runs thus, dated* 22 Dec. 1710.

Dear Brother,

" THE Affair of ſending you a Suc-
" ceſſor to *Leghorn*, is ſo dubiouſly
" and intricately manag'd, that I hardly
" know what Account to give you of it.
" After ſome Debates in Evening Councils or
" Committees, wherein the Lord Archbiſhop of
" *Canterbury* could not attend, becauſe of his
" Infirmities which will not ſuffer him to
" be out ſo late, her Majeſty did graciouſly
" appoint *Thurſday* Morning, in laſt Week,
" for a General Council, wherein that Affair
" ſhould be determin'd. And Notice was
" given to the Archbiſhop of *Canterbury*, and
" the Biſhop of *London*, to be both there to
" anſwer any Objections that ſhould be
" made. But how it came to paſs, I know
" not, inſtead of *Thurſday*, the Council was
" held on *Wedneſday* Morning, when it was
" well known the Lord Archbiſhop was
" taken up with ſitting in Convocation, and
" forwarding an Addreſs to the Queen. The
" Biſhop of *London* was indeed there, and

" has made a Report to Mr. *Taubman* to this " Effect; that it did not appear you had any " Licence from the Queen to officiate at " *Leghorn*, but that you were to act only as " Chaplain to Dr. *Newton*, her Majesty's " Envoy, and could have no Right to exer- " cise your Office at *Leghorn*, but when the " Envoy himself was there in Person, and " if you ever did it at other Times, it was by " Connivence only, and could never be al- " low'd to be any Right or Liberty, founded " upon the Law of Nations. And therefore " if they sent any other Minister to per- " form the like Duties of Religion at *Leg-* " *horn*, he must have no Commission or Li- " cence from the Queen, but must be retain'd " as Chaplain to her Envoy at *Florence*, and " and ought to come to *Leghorn*, as in his " Retinue only; and if he stay'd there among " the Merchants in the Absence of the En- " voy, this might be for some short Time " conniv'd at, but it should never have any " express Permission. The Great Duke " would first lose his Dominions, *&c.*

" The Bishop of *London* wanted better " Information or Opportunity to Answer, " that you went at first fully instructed with

" an

" an expreſs Commiſſion of the Queen, to " Exerciſe your Function, as Miniſter to the " *Engliſh* Factory at *Leghorn*, and had other " Letters of ſafe Conduct for the ſame Pur- " poſe. And that if you afterwards accepted " any Faculty or written Protection from the " Envoy, it was by the Way of a preſent Ex- " pedient, not to diſclaim the Sufficiency of " the Queen's Letters for your Eſtabliſhment " there.

" In ſhort, All we have deſired is, that " Mr. *Taubman* may be ſent with Letters of " like Form, as were given to you, and if " Liberty and Protection be denied upon " them, it will be then Time enough to de- " mand and aſſert that Liberty, as her Ma- " jeſty and her Miniſters did before, with due " Effect, and great Honour. But if they " will not give him the like Forms, it is nei- " ther for his own Safety, nor for the Cre- " dit of the Nation that he ſhould go."

Within five Days after Dr. *Kennett*, who was a daily Sollicitor in the Cauſe, wrote again to the Right Honourable *Robert Harley*, Eſq; who had ſhewn the greateſt Inclination to the Diſpatch of that Affair.

Hon. SIR,

" THE Merchants trading to *Leghorn*, " had a juſt Senſe of your good " and generous Diſpoſition to countenance " their earneſt Deſire for the Continuance of " a Chaplain to her Majeſty's Subjects in " that Port; and they were put in Hopes, " that there wanted nothing but *Form*, in " diſpatching Mr. *Taubman* to ſucceed my " Brother, who has done faithful Service in " that Employ, and by an ill State of Health, " is now under a Neceſſity of returning " Home.

" They are under great Surprize and " Trouble, to find ſo much Difficulty in " that Affair, which for ſome Years toge- " ther created no other Trouble, but that " of a ſhort Letter by her Majeſty's Com- " mand, to declare her Royal Reſolution " to maintain that Liberty, as founded on " the Law of Nations.

" They begin to Fear, they are not rightly " underſtood: All they deſire is, that Mr. " *Taubman* may be ſent with the like Let- " ters of Protection and Commiſſion that " my Brother obtain'd, of which I took

" Care

" Care to have Copies preſented to my Lord
" *D*——, and to be put into your, and
" other Hands.

" It is now it ſeems objected, that my
" Brother did officiate as Chaplain to the
" Envoy only, the Matter of Fact was plain-
" ly this. My Brother went over as the
" Queen's Chaplain, to Adminiſter to her
" Subjects reſiding at *Leghorn*, and after ſome
" ſtay there, upon the Threats and ſecret
" Attempts of the Pope and Inquiſition to
" diſturb him, Dr. *Newton*, her Majeſty's
" Envoy at *Florence*, did think it a proper
" Expedient at that Time to give him a
" concurrent Title, as his ordinary Chaplain,
" ſo to bring the Matter of Diſpute within
" a narrower Compaſs, and to diſpoſe the
" papal Powers to a more eaſy Connivance
" at him. The ſame prudential Method
" may be taken by her Majeſty's preſent
" Envoy without raiſing any new Contro-
" verſy; and without receding from the
" Force of her Majeſty's Commiſſion which
" was, and muſt be again given to conſtitute
" a Chaplain, to reſide and adminiſter to the
" *Factory* at *Leghorn*.

" If the Favour which the Merchants " think ſo very reaſonable be denied, or much " longer delay'd, I ought however (as much as in " me lies) to quiet the Minds of People, who " will be apt to look upon the Intereſt of Trade, " and the Honour of Religion to ſuffer very " much. If the *Britiſh Factory* at *Leghorn* " be now deprived of the Exerciſe of their " Proteſtant Faith and Worſhip in that free " Port, where a more ample Liberty is allow'd " at this Day to the *Jews* and *Turks*, and is " not yet taken away from any other *Britiſh* " Factory in any other Part of the World. I " humbly crave Pardon for this Trouble, given " by, *Hon. Sir*,

Dec. 27, 1710.

Your moſt Humble Servant,

WH. KENNETT.

On *January* 5, he waited on Mr. *Harley* at his Houſe, who was pleas'd to ſay, he had received his Letter, and ſeem'd to wonder why Mr. *Taubman* was not gone: The Dean ſaid, it was purely for the Want of thoſe neceſſary Diſpatches which his Brother once had, and which a Succeſſor muſt again have, or elſe there could be no Security to him,

and

and no Satisfaction to the Merchants. He agreed to it, and hop'd it would be ſoon done. To which the Dean replied, the ſooner the better, it will be a popular Act, and have the better Grace, if it come freely without ſeeming to be *extorted*.

But Mr. *Taubman* met with ſo many Difficulties in this Affair, that he was giving up the Cauſe, and made this melancholly Report, in a Letter to the Dean, dated *Monday, March* 12, 1710-11.

SIR,

"THIS Morning my Lord Archbiſhop "of *York* gave me the laſt An- "ſwer I am to expect concerning the *Leg-* "*horn* Affair. He told me, That my Lord "did inſiſt, that it was againſt the Law of "Nations for a Chaplain to reſide in a Fac- "tory; and that no Commiſſion, for that "Purpoſe, ſhould be granted to me: He had "ſatisfied her Majeſty on that Subject, and "nothing could be done, unleſs I would re- "ſide in the Envoy's Family. I need not "mention what Returns the Archbiſhop "made. I had written a proper Memorial "to arm him, and had given Copies of Com-

"miſſion

" miſſion and Credentials, which he took " Care the Queen ſhould ſee. He after- " wards proſented them to my Lord *R*——, " and has them again to do further Service " with, when deſired and directed. But I " am ſufficiently diſcourag'd from any other " Attempts: The preſent Misfortune has run " me threeſcore Pounds already, beſides the " Loſs of my Poſt, and my being out of all " Manner of Buſineſs. Be pleaſed to impart " this Concluſion of our Affair to the Mer- " chants, who, I hope, cannot impute the " Loſs of their Privilege to any Want of " Application or Diligence in us.

Your diſappointed humble Servant,

NATH. TAUBMAN

The Dean was ſenſible, that if the Cauſe was thrown up, it might never be recover'd; and therefore he did all that was poſſible to get ſome new Life to it. He confirm'd his Brother in his hazardous Intentions of not ſtirring from *Leghorn* 'till a Succeſſor ſhould actually relieve him. He encourag'd Mr. *Taubman* to refuſe all Overtures of being Chaplain to the *Envoy*, inſtead of the *Facto-*

ry.

ry. He ſupported the Merchants in their Reſolution of not receiving or maintaining any Miniſter that ſhould not be put upon the ſame Eſtabliſhment with Mr. *Kennett*. And then not deſpairing of what Importunities might do, where the Juſtice of a Cauſe would bear them: He adviſed another Petition to the Council, in the Name of Mr. *Taubman*, which was preſented in this Form.

To the Right Honourable the Lords and others of her Majeſty's moſt Honourable Privy Council, The humble Petition of Nathaniel Taubman, *Clerk.*

Humbly ſheweth,

"THAT your Petitioner, at the Re-
" queſt of the Merchants in and
" about *London* Trading to *Leghorn*, was re-
" commended to her Majeſty by the Lord
" Archbiſhop of *Canterbury*, and the Lord
" Biſhop of *London*, to ſucceed the Reverend
" Mr. *Baſil Kennett*, who has for ſome Years
" reſided at *Leghorn*, and officiated as Chap-
" lain to her Majeſty's Subjects dwelling and
" trading in that Port; and is now under
" a Neceſſity of returning Home for the better

" Re-

" Recovery of his Health, and for other ur-
" gent Affairs.

" Your Petitioner humbly prayeth, That
" according to the earneſt Requeſt of the
" Merchants, he may be allow'd to go over,
" and to continue in that Office at *Leghorn*,
" under the Protection of her Majeſty, and
" her Envoy to the Great Duke.

When no Anſwer was given to this Petition the Dean applied again to Mr. *Harley*, newly created Earl of *Oxford*. — " I make
" bold to repreſent to your Lordſhip the
" great Concern and Trouble of the Mer-
" chants here and abroad, that their earneſt
" Petition for another Chaplain, to ſucceed
" my Brother at *Leghorn*, ſhould be ſo long
" ſuſpended, and ſtill deferr'd, when they
" cannot underſtand the mighty Difficulties
" in it. — The Miniſter of the Great Duke
" here Reſident, was pleaſed to oppoſe that
" Motion, and to plead (as we hear) that
" the Right of Nations was only for a Chap-
" lain to her Majeſty's Envoy at *Florence*,
" who would be of no Uſe or Service to her
" Majeſty's

" Majesty's Consul, and flourishing Factory " at *Legborn.*

" This occasioned a Reference of that " Matter to the Honourable Privy Council, " where it has lain very long without any " Determination; while, we presume, the Dis- " patch may be granted (as it was before) " *by her Majesty's Command.* This unaccoun- " table Delay has had a very ill Effect upon " the Minds of many People, who wish " best to the Interests of the Protestant Re- " ligion, and to the Honour of her Majesty's " Administration. It would not become me " to hint at the ill Uses that are made of it.

" My Lord, For the Sake of my Brother's " Life, and in true Regard to the Peace " Glory of her Majesty's Reign, I do most " humbly beg that Mr. *Taubman* may be " speedily sent away with the same Instruc- " tions which my Brother obtain'd, of which " no Manner of ill Use has been made, and " against which there can be no Objection, " but what will tend to violate the Law of " Nations, and the Liberty of Trade, as " well as the free Exercise of the Protestant " Religion, according to the Church of *Eng-* " *land.*

" If

" If there be any other Objections to " remove, I muſt humbly beg that your " Lordſhip would admit me to the Anſwer- " ing of them, or pleaſe to introduce me to " her Majeſty to repreſent this Caſe, as I am " fully inſtructed to do, from what I have " heard from her Majeſty's late able Miniſter " at *Florence*, and from the worthy Conſul " and Nation at *Leghorn*, and from many " of the Merchants in and about this City.

" I make this humble Petition with great " Earneſtneſs, and with great Duty and Re- " ſpect.

June 1, 1711.

By Leave, ſent in a Meſſage by Mr. *Taubman*, the Dean waited on the Lord Treaſurer at *Kenſington*, on *Saturday*, June 2, where his Lordſhip ſeem'd not diſpleaſed at the Letter, and expreſs'd his great Concern, that the Matter had been ſo long depending, excuſed his not having been in Council above twice ſince his Misfortune; promis'd to lay the Matter before her Majeſty.

At the latter End of *July*, the Dean waited on the Lord Treaſurer, and told his Lordſhip, that he was ſorry the Merchants took it now for granted, that the Privilege

of

of having a Protestant Minister at *Leghorn*, was given up. His Lordship was pleas'd to say, No, he hop'd it was not *given up*. Yes, my Lord (said the Dean) when after so many Applications we can get no Answer, it must be thought an absolute Denial. His Lordship promis'd to speak again.

No Answer being given at the Beginning of *September*, an Advertisement was sent to Mr. *Taubman*, which he got inserted in the *Post-Boy* of *Saturday*, Sept. 15, in these Words.

"THERE is ready for the Press, *The* "*Case of a Protestant Chaplain*, "*attending on the* British *Factory at* Leg-"horn, representing the Wisdom and Glory "of her Majesty's happy Administration, in "asserting that Privilege to her Subjects, the "Merchants residing in foreign Parts: With "the Honour and Necessity of maintaining "that Law of Nations, and common Right "of Mankind; as allowed in the same free "Port of *Leghorn* to Societies of different "Religions, and not pretended to be denied "to any People, but the Northern Hereticks "at this Time."

Poor

Poor *Abel* did not know the Meaning of that Advertiſement, when he was queſtion'd for putting it in. He ſaid he thought it was right, becauſe it was brought to him by a Miniſter in long Sleeves. It ſeem'd however to haſten the Diſpatch of Mr. *Taubman*, and ſo to prevent the Publiſhing of that Caſe. For there was ſoon after an Order of Council that fully determin'd that Affair.

At the Court at Windſor, *the 1ſt of* October, 1711. *Preſent the Queen's moſt excellent Majeſty in Council.*

"UPON reading this Day, at the Board, the humble Petition of the "*Britiſh* Merchants trading to *Leghorn*, "and ſeveral other Papers relating to a "Chaplain there: Her Majeſty in Council, "taking the ſame into Conſideration, was "pleas'd to order, That Mr. *Taubman*, or "ſuch other Chaplain as the Right Rev. the "Lord Biſhop of *London* ſhall recommend "to her Majeſty, be forthwith ſent thither "in ſuch Manner, and with ſuch Circum-"ſtances as the Rev. Mr. *Baſil Kennett* was "ſent: And that Directions be given to Mr.

"*Molſ-*

" *Molſworth*, her Majeſty's Envoy at the " Court of *Florence* accordingly. And the " Right Honourable the Earl of *D*—— " her Majeſty's Principal Secretary of State, is " to prepare what is neceſſary for the Signi- " fication of her Majeſty's Pleaſure in this Mat- " ter."

Copy Signed,

JOHN POVEY.

The Copy of this Order was tranſmitted to the Conſul at *Leghorn*, with a Letter of the Dean, running thus.—— " By Virtue of " this long expected Order, a *Commiſſion* " from the Queen, and *Letters* of Protection " are prepared for Mr. *Taubman*, and he " intends to ſet out by the firſt Opportunity, " of any Company, by Way of *Holland* and " *Germany*; and by his Honeſty, Quietneſs, " and Goodneſs of Temper, will, I doubt " not, be very acceptable to you and the " Nation, to whom you will pleaſe to com- " municate the Succeſs of this long depending " Affair.—It would make a long Story, to " tell of the ſeveral Steps forward and back- " ward in it. Whatever Trouble and Ex-

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" pence I have been at, on this Occaſion,
" had it been greater, I would not have
" grudg'd it in ſo good a Cauſe, for the
" Honour and Service of the Church and
" Nation. But I hope poor Mr. *Taubman*
" will be conſidered for his tedious and
" chargeable Attendance upon this Buſineſs,
" and the Demand of above 20*l.* Fees at
" the Offices, and the Support of a Journey
" by Land.

" I well know the Juſtice and Genero-
" ſity of the Conſul and Merchants at
" *Leghorn*, and doubt not but they will find
" ſome Way, that he may come into the
" eaſier Circumſtances, and with a greater
" Senſe of Obligation to you.

" I ſuppoſe, by your Advice, my Brother
" will remain with you, till the actual Ap-
" pearance of Mr. *Taubman*. I ſhall think it
" now happy, that by your Advice, and his
" own Reſolutions, he continued on the Spot.
" For 'tis poſſible his Abſence might have
" given ſome Advantage to thoſe who have
" ſo unaccountably oppos'd this Privilege,
" which you now ſee effectually tranſmit-
" ted in Succeſſion, and thereby, we hope,

" eſta-

" eſtabliſhed to you and your Poſterity."

I am,

Hon. Sir,

Your's, and the Nation's moſt

Lond. *Octob.* 12, 1711.

Faithful Humble Servant,

WH. KENNETT.

And the Privilege has been ſince happily enjoy'd without any viſible Interruption; to a third Succeſſion. For after Mr. *Taubman* had continu'd there five Years (the like Term with Mr. *Kennett)* he was ſucceeded by the Rev. Mr. *Crowe*, Brother of the late worthy Conſul; and I preſume no great Attempts will be made to diſturb the *Britiſh* Merchants in the Poſſeſſion of this Religious Liberty and Right, till we are in very ill Hands at Home, and make a very poor Figure Abroad; and ſo want both Spirit and Strength to aſſert the Honour of our own Church and Nation, and to ſupport the Proteſtant Intereſt in *Europe*. A Calamity, that by God's Bleſſing will not fall upon us, while we are under the Protection of our Wiſe and Po-

tent Sovereign King GEORGE, and have a Dependence on the *Proteſtant* Succeſſion in his Royal Family.

It was long expected, that the full Account of this Affair, of Settling a Church of *England* Miniſter at *Leghorn*, wou'd have been publiſh'd at large, as carefully drawn out of the original Papers, by him who bore ſo great a Part in it. But that being unhappily neglected, I hope this Abſtract (the Subſtance of which I obtain'd many Years ago of the *Dean* himſelf) will not only be acceptable to curious Readers, but ſerve to keep up ſome Remembrance how very Inſtrumental Dr. *Kennett* was in this publick Service to the *Britiſh* Nation, and the Proteſtant Religion. His Memory deſerves the greater Regard upon this Account, becauſe I have been credibly inform'd it was not attended with any temporal Advantage. For tho' the Conſul and Nation, were very bountiful to their Chaplain, Mr. *Kennett*, and very generous in their Preſents to his Brother in *England*, yet the Family have been Sufferers by it. The Contempt of Money in Mr. *Kennett* at *Leghorn*, the conſtant Demands upon his Charity and Goodneſs, the great Expence

of

of his long Travels thro' *Italy* and *France*, the Supplies he had out of *England* to ſupport thoſe Travels, and to purchaſe a good Collection of Books and Prints, and the new Expences he was put upon after his Return, by the Honour done him of being elected aud admitted Preſident of his College, had brought him to that Condition of worldly Eſtate, that the Payment of his Debts was, in Favour of his Memory, without ſufficient Aſſets for it.

And whether his Life itſelf was not ſacrific'd in that Service among the *Roman Papiſts*, is perhaps a Queſtion to be reſerv'd to the laſt Judgment Day. Not that Mr. *Kennett* wou'd ever declare his Suſpicion of any ill practiſing upon him (too common there) nor that his Brother ever encourag'd any Suggeſtion of that Kind. But many others have been free in, and God alone knows the Truth of it. One wou'd have thought him ſo well eſteem'd among the *Italian Papiſts*, that even they were not capable of ſuch Treatment of him. Unleſs their calling him the *Saint*, was in Order to the making him a *Martyr*.

Whilſt the *Dean* was employ'd in this eminent Piece of Service to the Church of *England*, the Times were mightily alter'd. The Church was given out to be in the utmoſt *Danger*; and the Name of *Presbyterian*, &c. was liberally beſtow'd on every Man who lov'd the Proteſtant Intereſt, and the Proteſtant Succeſſion; and, among others, this Reproach was caſt on one of the *Archbiſhops*, and ſeveral of the moſt exemplary *Biſhops*, as well as on great Numbers of the moſt Learned and Pious among the inferiour Clergy. Dr. *Kennett* had a plentiful Share of this Sort of Treatment; and upon Suſpicion of his being greatly Diſaffected to Dr. *Sacheverell*, he was often pointed at in the Streets, and Affronted in the Iſles of the Church, for refuſing to pray for one under Perſecution, and was inſulted ſeveral Ways not worth the Mentioning, becauſe they were only little Fits of Folly and Madneſs, in the loweſt of the People.

As to the Doctor, it muſt be own'd, that the *Dean* had from the Beginning a very mean Opinion of him, as ſuch a Tool that anſwer'd the Character given afterwards by the very Hands that manag'd him, in the *ſe-*

cret

cret Hiſtory of the White Staff, p. 7. *A worthleſs Man, whom the Enemies of the Miniſtry caught hold of as an Advantage of working out their Deſigns.* This occaſion'd his writing a *Letter to an Alderman*, which was publiſh'd under the Title of *A true Anſwer to Dr.* Sacheverell's *Sermon before the Lord Mayor*, Nov. 5, 1709. Beginning,

—

Hon. SIR,

"YOU aſk'd me laſt Night, what I "thought the beſt Way of Anſwer- "ing Dr. *Sacheverell*'s Sermon, on *Nov.* 5. I "told you one Way was to let it drop into "Silence and Contempt, for that there was "not one Argument to Anſwer, but a jum- "ble of Words and Periods that made the "*Crackling of Thorns*, Noiſe and Flame, and "therefore 'twas better to pity the Man, "and deſpiſe the *Stuff*. It cou'd do no "Harm, but rather great Service to make his "own Party-Friends aſham'd of him, and to "convince the World, that *Madneſs* is as "bad as *Moderation*. But ſaid you, there "be ſome Anſwers in print, and will be "more: Pray what is the beſt Courſe that "a new Anſwerer can take with him?

" Why, Sir, ſaid I, to let him Anſwer himſelf;
" that is, to produce his own Words, and to let
" him ſtand or fall by *them*, without calling
" him any Names, or raking into his Life and
" Converſation. You preſs'd me, Sir, to give
" a Specimen of it. Here it is, cool and
" calm, under theſe Heads; *Propriety*, *Per-*
" *tinence*, *good Senſe*, *Veracity*, *Serioufneſs*,
" *Charity*, and *Allegiance*." — The Letter concluding thus. — " I muſt ſay thus much,
" that ſince the Foundations of the City
" of *London*, and the Converſion of this
" *Iſland*, there has not been in any Age, in
" any Cathedral or Parochial Church, ſuch
" a Sermon ſo inſolent, uncharitable, untrue,
" as this deliver'd (tho' long before Com-
" pos'd) before the Right Honourable the
" Lord Mayor, and Citizens of *London*,
" at the Cathedral Church of St. *Paul*, on
" the 5th of *Nov.* 1709. By *H. S. D. D.*"

When the great Point in the Doctor's Trial, the Change of the Miniſtry was gain'd, and very ſtrange Addreſſes were made upon it, there was to be a like artful Addreſs from the Biſhop and Clergy of *London*, and they who wou'd not ſubſcribe it, were to be repreſented as Enemies to the Queen and her

her Miniſtry. The *Dean* fell under this Imputation. And Advice was ſent thro' the Kingdom, by Mr. *Dyer*, in his Letter of *Aug.* 24, 1710. In theſe Words.—"The Addreſs "of the Biſhop and Clergy of *London*, was "inſerted in this Day's *Gazette*, by Order of "the Queen, as a diſtinguiſhing Favour to "them. The Clergymen who refus'd to "ſign it, were Dr. *Barton*, and Mr. *Baker*. "And thoſe who did not Anſwer to the "Biſhop's *Summons*, were Dr. *Kennett*, Dr. "*Bradford*, Dr. *Hancock*, and Mr. *Hoadly*: "And therefore as they have no Share in "the Queen's Thanks, ſo I hope they will "have as little in her Favours."

Under this new Ferment in the Minds and Heads of the People, a new Parliament was call'd, and with it, of Courſe, a new *Convocation*, opened with a *Latin* Sermon, by the *Dean*, and at the Archbiſhop's Command, publiſh'd under this Form, *Concio ad Synodum ab Archiepiſcopo, Epiſcopis, & Clero Provinciæ Cantuarienſis*, &c. 1710.

Notwithſtanding the honeſt Zeal expreſs'd in the whole Sermon for the Conſtitution of our *Epiſcopal* Church, the Preacher being under the Misfortune of the Name of a Low-

Low-Churchman, and having taken Occaſion to celebrate the Memory of King *William*, and the glorious Actions of the Duke of *Marlborough*, a ſlovenly Tranſlation into *Engliſh* was made, without Leave or Knowledge of the *Dean* (we may be ſure) under Pretence of being made *Engliſh* for the Benefit of the *Diſſenting* Teachers. Upon which he took Care for a more correct Tranſlation, with a *Poſtſcript*; taking ſome little Notice of the Abuſes caſt upon him.

The *Dean* was now mark'd out for the Spite, and Wittineſs, of all the pretended Champions for the *Church*, and among them of too many of his own Brethren, ſome of whom he had formerly oblig'd, and thought them to be his Friends. Among theſe, were the Rev. Mr. *S*—— *H*——, and Mr. *C*—— *L*——. The Former had been adviſ'd and directed by Dr. *Kennett*, at the Deſire of Mr. *Juſtice Smith*, how to take the moſt legal Courſe of Preſenting to the *Grand Jury*, a peſtilent Book, call'd, *The Rights of the Chriſtian Church*. A Book, not only Injurious to the Truth, and Honour of the Chriſtian Religion, and to all the Chriſtian Churches in the World, but of Prejudice and Diſhonour

to

to what they call'd the *Whig-Party*, becauſe ſaid to be written by one of them; tho' perhaps no more a *ſerious Whig*, than he had been before a *conſcientious Papiſt*. But when Dr. *Kennett* ſaw that his Diſguſt to the Book and Writer, was taken by the wrong Handle, and turn'd only to a Party Noiſe, and (what he never advis'd, nor cou'd approve) an innocent reputable Bookſeller (Mr. *Sare*) was proſecuted with great Vexation, becauſe, in his Abſence, a Servant of his had ſold the Book, the *Dean* utterly diſlik'd that perverſe Way of Proceeding, and, upon the next Opportunity, blam'd Mr. *H.* for his great Partiality in it. Upon this, he was in a Flame, and Writes a very hot and angry Pamphlet in his own Defence, with a Caſt of many Reproaches on Dr. *Kennett* — calls him *downright Apoſtate*, of a *ſeared Conſcience*, *White* againſt *Kennett*, &c. So provoking to every Body, except the *Dean* himſelf, that ſeveral Friends, imagining the *Dean* wou'd reply, ſent him in very unhappy Informations, *&c.* to furniſh out an Anſwer; which he kept in Silence, and wou'd by no Means let 'em appear for his own neceſſary Defence, becauſe they wou'd too much expoſe his Adverſary.

Another

Another Writer, that openly abus'd Dr. *Kennett*, was the Author of " A Vindication of the " Rev. Dr. *Hen. Sacheverell* from the falſe, ſcan- " dalous, and malicious Aſperſions caſt upon " him in a late infamous Pamphlet, intitu- " led, *The Modern Fanatick*;" ſaid to be written by Dr. *Charles Lambe*, a young Lecturer in *London*. The whole Book was in a bantering, buffooning Stile, not ſo much vindicating Dr. *Sacheverel*, as reviling all the City Divines, who pitied his Influence on the Madneſs of the People, ſuch as Dr. *Kennett*, Mr. *Hoadly*, Dr. *Bradford*, Mr. *Baker*, &c. and applies this Character to every one of them, p. 97. " A *Whig* Clergyman breaks the " moſt ſolemn ſacramental Oaths, he betrays " his Truſt, he gives up the Cauſe of God " and the Church knowingly, deſignedly, " and with Premeditation." There was, however, this Difference between Mr. *H.* and Mr. *L.* the latter has repented, and acknowledg'd his Errors in an eminent Manner, which the other has not yet done. I will do Mr. *L.* the Juſtice to ſet down the Words in which he declar'd his Concern for having abus'd and miſrepreſented thoſe very *worthy Divines*, as they are in his Anſwer to a fooliſh *Libel* a-

gainſt

gainſt him.—"There is a Part of that "Book (ſays he) which I ſuffer'd my ſelf to "tranſcribe, which has given me more un-"eaſineſs than any Thing elſe in it; in this "Part of it *ſome of the Clergy of London*, are "us'd in a very unhandſome inſolent Man-"ner: They, who, as appears plainly, "the trueſt, by far the trueſt Friends to our "Church and State, are repreſented as Ene-"mies to them both, and bent upon the De-"ſtruction of them: The Share that I had "in this, I have greatly lamented in private, "and make this publick Acknowledgment "of that unaccountable Rudeneſs, and Con-"tempt of learned and good Men, in every "Thing vaſtly ſuperior to me; and ſure "the Hand that writes this, will wither, if "there is not ſincerity of Heart in Company "with it." This is as great an Evidence as can be given of Ingenuity and Sincerity, and I had no other Deſign in reciting the former Part of Mr. *L*'s Conduct, but to introduce this Account of his *Sorrow* and *Concern* for it: For I think no Man ought to be re-proach'd for thoſe Errors, and Miſcarriages, of which he has given all poſſible Teſtimo-ny, that he has ſincerely repented.

And

And indeed under all his continu'd Labours for the Benefit of the Church and Clergy of *England*, with a very conformable Life, it ſeems a little Surprizing, and one wou'd think, was ſome Trouble to Dr. *Kennett*, that he cou'd not obtain the Name of a good *Church-man*; but that (eſpecially after Dr. *Sacheverel*'s acting) he was run down, with utmoſt Fury, for *Whig*, *Low-Church-man*, and falſe *Brother*, and other Terms of Reproach, that fill'd the wide and loud Mouths in Streets and Pulpits, when he knew no other Reaſon for it, but only his oppoſing the Ignorance of thoſe Men, and the Infatuation of thoſe Times, and all along faithfully adhering to the *Revolution* and *Proteſtant Succeſſion*. He is ſaid often on this Occaſion, to have told a Paſſage from the Mouth of Archbiſhop *Teniſon*, who beginning to fall from the Reputation of a *Church-man*, and ſeeing a *chief Brother* ariſing into that Honour upon a much leſs Bottom for it, he ſaid to him, *Brother, you know I was always a greater Church-man than you; but e'en take the Name of the Church, while I keep to the Conſtitution of it*; or to that Effect.

It muſt be confeſs'd, the *Dean* was an utter Enemy to ſome Doctrines and Pretenſions, about this Time induſtriouſly advanc'd, and made by the Authors of them, the diſtinguiſhing Criterions of a true *Church-man*. He zealouſly oppos'd the new Doctrine of the *Invalidity* of *Lay-Baptiſm*, which from the Irregularity of Baptiſm being adminiſtred by any Perſon, not ordain'd to be a publick Miniſter in the Church, was now advanc'd into a *Nullity* and an *Unchriſtianiſm*, if adminiſtred by any Perſon not *Epiſcopally* ordained. Pamphlets and Sermons were full of this Notion, and tho' the Archbiſhop, and Biſhops in Convocation had agreed upon a *Cenſure* of it, yet the Majority of the Lower Houſe wou'd by no Means join in it, for Fear of offending thoſe who by ſuch unchriſtian Rigours, had confin'd the Name of the Church to the Pinacles of it. The Conſequences of this Doctrine were no leſs than to caſt out for *Heathens*, many Members of our own Communion, and every Soul baptiz'd by a Diſſenting Teacher, and the whole Body of Proteſtants abroad, unleſs within the Pale of a Church, ſtrictly and properly *Epiſcopal*; which it was thought hard to find among the

the *Lutheran* Churches; at leaſt, in their Opinion, who were the Authors and Abettors of this Doctrine. One wou'd have thought this rigid Notion purpoſely calculated for the *Pretender* and his Cauſe; for by Virtue of it all the *Papiſts* were in the ordinary Way of Salvation, and of *Proteſtants* ten to one were put out of it. And as to the Inheritance of this Crown, the Proteſtant Line might be *Pagans*, but the Popiſh Heirs were certainly and truly *Chriſtians*.

The *Dean*, on the Contrary, was of Opinion that *Popery* was the common Enemy to the Truths of the Goſpel, and to the Liberties of Mankind: That the Proteſtant Intereſt in *Europe* was to be united againſt the common Adverſary: That every Part of the Reformation, however imperfect, was by many Steps nearer to the Simplicity of the Chriſtian Religion, and to the Happineſs of Society, and the Souls of Men, than *Popery*: That nothing could be more fatal than to break and divide the Friendſhip of Proteſtant States and Princes, and ſo raiſe Jealouſies and Diſcords in the Minds of Proteſtant Brethren: That the late Notions ſo induſtriouſly propagated by ſome of our *Engliſh* Church-men, the

the Neceſſity of Epiſcopal Government to the very Being of a Church, and the Validity of Baptiſm depending upon the Epiſcopal Ordination of the Adminiſtrator, were as artful Engines to play againſt the whole Reformation, as any that cou'd have been invented in the Middle of *Rome*; and that they were as contrary to the Senſe of our firſt Reformers, as they were to any other Proteſtant Divines abroad. This led him to be very zealous to promote every good Deſign for the the common Intereſt of the *Proteſtant* Religion. Accordingly, her Majeſty Queen *Anne* having granted Letters Patents, at the humble Requeſt of *Conrad Gulcher*, Miniſter of the Reform'd Religion, to collect the charitable Benevolence of her well-diſpos'd People, to enable the Proteſtant Subjects of the *Elector Palatine* of the *Rhine*, to build a Church in the Diſtrict of *Ober-Barmen*, in the Dutchy of *Berg*, and to ſupport a Miniſter there, dated in *Nov.* 1707, (tho' not brought to effect till ſeveral Years after) Dr. *Kennett* was made one of the Truſtees to receive and diſpoſe this publick Charity, and was eminently active in promoting of it. He ſollicited for the Letters of the Lord Archbiſhop of *Canter-*

bury, and the Lord Biſhop of *London*, to commend the good Work to their Clergy and People, and exhort them to a liberal Contribution in behalf of the poor *Proteſtants* of *Ober-Barmen*. He, at the Requeſt of the other Truſtees, drew up an Inſcription on a Marble-Stone affix'd near the great Door of the Church (when finiſh'd) declaring by whoſe Charity and Bounty it was erected; and ſeveral Letters and Epiſtles tranſmitted Abroad, relating to that Affair; and in the Concluſion of it, was the Perſon choſen to preſent the Addreſs of Thanks ſent over by the Miniſter and People of *Ober-Barmen*, then in Poſſeſſion of their new Church and free Exerciſe of their Proteſtant Religion.

Upon the Concluſion of this good Affair, the Miniſter and Congregation at *Ober-Barmen*, deſir'd ſome Memorial of it might be fix'd in their new Church; and, after due Conſultation here, it was agreed by the Commiſſioners, that a *Marble-Stone* ſhou'd be plac'd by the great Door of the Church of *Ober-Barmen*, with a *Latin* Inſcription, recording the Matter of Fact, and the *Form* of it left to Dr. *Kennett*, who tranſmitted it, when the remaining Accounts were given, in

May

May 1716, with this Epiſtle, which, I think, deſerves a Place in theſe Memoirs, omitting many that interven'd.

Viro Reverendo & dilecto admodum in Chriſto Fratri Johanni Glowing, Verbi divini Miniſtro apud Ober-Barmam; & Cœtui ibidem Evangelico.

ID vobis ſit commodo & ſaluti (Fratres dilectiſſimi) quod nobis quidem ſolatium ac non modicam animi Voluptatem praebuit: Nempe Cauſæ veſtræ exitus non inauſpicatus apud nos aſſiduos ejuſdem Advocatos & quoad fieri potuit Patronos. Negotium enim nobis nuperæ Reginæ Commiſſariis demandatum jam (ſero nimis) abſolvimus, & ad ſupremam ratiocinii tabulam æqua manu lati perduximus.

Hæc vobis latius exponet Civis noſter Londinenſis, Vir probus & honeſtus, Johannes Teſhmaker, ad partes veſtras iter modo aggreſſurus (quem Deus ſoſpitem ducat reducatque) cui in hac re communi fas eſt utrinque fidem adhibere.

Is calculum pecuniæ tam expenſæ quam receptæ in examen ſedulo revocatum, & ſub manibus noſtris teſtatum, denuo vobis exhibebit, ac viciſſim (quod æquum cenſebitis) rem totam

ſcripto agnitam, ſeu verbo, veſtram nobis (Deo volente) ſecum reportabit.

Diu eſt, (chariſſimi Fratres) ex quo gratum nobis viſum eſt (vos porro favore dignemini) ut ad piam rei memoriam poſteris conſervandam, Epigraphe ſive Inſcriptio quædam Latine exarata, & lapidi marmoreo pulchre admodum inciſa in aliqua Ædis veſtræ parte palam reponatur, ſive columnæ, ſive parieti affixa, omnium oculis ſubjecta, prout vos melius expedire judicabitis. Hujuſmodi exemplar amicus idem vobis allaturus eſt, ſive judicio veſtro comprobandum, ſive (quod optamus) in melius corrigendum. Hanc fraterni Amoris & communis Fidei teſſeram tibi, Vir Reverende, & toti cœtui veſtro gratam & acceptam eſſe volumus: Quicquid enim in hac re Anglia noſtra vobis impendiſſe voluit, id ſatis ſuperque Germania veſtra nobis remuneravit, ex quo GEORGIUS *Ille magnus, apud vos oriundus, Imperium Britannicum jure optimo ſibi debitum ſuſcepit, & ab Adventu ſuo ſatis opportuno Fidem, Pacem, Securitatem nobis reſtituit, & (Deo auſpicante) Rebus noſtris tum Sacris tum Civilibus amplam & perennem fælicitatem ſtabilivit.*

Quid ſi unius aut alterius anni Geſta recenſerem? Ille fœdera & pacta inter nos, & exteras

teras Gentes forte non tam bona fide inita, acrius perſpexit, & in melius redintegravit. Ille honeſtas Navigandi Mercandique artes ſubditis ſuis expolivit & dilatavit, priſtino Maris Dominio vindicato, ne dicam reſtituto. Ille Imperatores, Reges, Principes, Status arctioribus Pacis & Amicitiæ vinculis ſociavit ſibi, & intime conjunxit.

Et cum Orbis Chriſtianus tanto Principi nimis anguſtus, & quaſi impar eſſe videatur, Ille Turcici, ſive Ottomannorum Imperii Judex tandem & Arbiter cooptatus eſt.

Ille domi pacem & quietem fixit, & in ſolido locavit: Ille enim Patriæ ſuæ hoſtes & tantum non proditores a publico damno & exitio reduxit, & in ſalvum carcerem conjecit, niſi qui criminis ſimul, & pœnæ conſcii in exilium ſponte confugerunt, latebraſque in ignotis terris quæritarunt. Ille Proceres quoſdam & veſanos & ingratos in aperta arma prorumpentes valida manu ſuperavit & procul abegit. Ille Idolum quoddam ſive fictum Regiæ Majeſtatis ſimulacrum in fugam vertit, & confregit, & ni fallunt vota, in priſtinum nihilum evaneſcere coegit. Ille infimam plebem, mendaciis & mille malis artibus exagitatam, ut plurimum ſedavit,

& lites neſcio quas inanes ac Populi furores fere conſopivit extinxitque.

Ille utramque ſupremi Concilii, ſive Parliamenti Domum ad Saniora & Reipublicæ magis ſalutaria Conçilia & Acta prudentia ſua bene temperata concitavit. Ille ſuperiorum Tribunalium Judices legum peritiſſimos, juſtos & propoſiti tenaces Viros, conſtituit, & Salariis auxit. Inter hos primarium Regni Juſtitiarium Dominum Parkerum, Dotibus & Meritis præſtantem, in magnatum Ordinem adſcivit, & Baronis titulo honeſtavit.

Ille Epiſcopos fideliores & melioris notæ Clerum, cum ſit Fidei Defenſor, Eccleſiæ Patronus, Romanæ tyrannidis Victor, in æternum ſibi devinxit. Ille Academiam Cantabrigienſem ampliſſima Librorum prelis ubique impreſſorum & Codicum antiqua manu ſcriptorum ſupellectile inſtruxit ac in perpetuum dotavit. Ille Academiam inter Hibernos Dublienſem in Filii ſui Principis tutelam commiſit, ut Hæres Regnorum ſit pariter Literarum Patronus, ac ſummus Magiſtrorum & Scholarium Cancellarius. Et, ne Matrem mihi dilectiſſimam Univerſitatem Oxonienſem ſilentio præterire videar, ille hanc etiam clementia ſua & patientia fere totam ſibi conciliavit, & brevi facturus eſt, ut ad fide-

fidelitatem ſolitam & avitam gloriam redigatur.

Ille demum Religionis Reformatæ Vindex acerrimus, Libertatis gentis humanæ Fautor & Aſſertor optimus, Pacis ubique terrarum Stator & Arbiter, non alia vota nobis vobiſcum communia reliquit, niſi quod uno ore animoque ſupplices Deum rogare contendamus ut GEORGIUS *Ille magnus, Liberator, Victor, Defenſor, diu vivat floreatque, Britanniæ noſtræ columen, & Germaniæ veſtræ decus ac ornamentum: Ut Filius unicus & Hæres* GEORGIUS, *a* GEORGIO *Spes altera Britanniæ, valeat, vigeat, & (quod omnia complectitur) patriis veſtigiis, æquis paſſibus inſiſtat. Ut Heroina illa Walliæ Principiſſa, omnibus adamata & admiranda vivat, & charam ſobolem ſui ſimilem, ſceptris natam, inſito Ingenio nobilem, Virtute & Religione inſtructam Poſteris relinquat. Ut, præ cæteris, natu Maximus Fredericus ille Princeps nondum ex Germaniæ veſtræ finibus egreſſus, qui (ſi qua fides peregre profectis) egregia corporis forma ſexum antecellit, & ſupra ætatem ſapit Parentes, brevi inviſat, & terris noſtris novum quaſi ſidus exoriatur.*

Ita inter alios bono animo erga Deum & Regem affectos vovet exoptatque

Frater veſter & in Chriſto Servus Whitus Kennettus, S. T. P. Eccleſiæ Cath. S. Petri de Burgo Decanus indignus, & Reginæ Majeſtati e Sacris Domeſticis.

Londini,
xv *die Maii,*
MDCCXVI.

The Inſcription recommended in the foregoing Letter, to be put upon a Marble in the new Church of *Ober-Barmen*, to preſerve and tranſmit the Memory of that Piety and Charity of the Queen and Nation of *England*, was in this Form:

IN DEI OPT. MAX. GLORIAM,
Eccleſiæ Reformatæ Pacem,
Et
Gentis Anglicanæ Laudem.
Sub Auſpiciis Sereniſſimi Principis
Electoris Palatini ad RHENUM.
ANNA Dei Grat. Mag. Britan. Fran. & Hibern.
Regina
Precibus noſtris & Pietate ſua commota
Literas Regias Magno Sigillo munitas
Solem-

Solemniter evulgavit die x Nov. MDCCVII.
Pro Eleemoſynis Populi ſui colligendis
Quarum virtute plus duo Millia Librarum
Monetæ Anglicanæ
Larga manu effuſa & nobis tranſmiſſa ſunt.
Tali Ope & Auxilio hæc Sacra Ædes
A primis fundamentis extructa eſt,
Anno Chriſti MDCC.
STET DIU FLOREATQUE.

Upon the ſame Principle of promoting the common Intereſt of the Proteſtant Churches, he correſponded with ſome of the chief Members of them. Among ſeveral Letters of this Kind, there is a Copy of one now before me, which I think 'tis pity ſhou'd be buried with him; and therefore I will tranſcribe it for the Reader's Entertainment. 'Tis ſuperſcrib'd to Mr. *Coleman* at *Boſton* in *New England*; and begins thus.

Dear SIR,

"MY Thoughts reprove me often for
" not being more civil to a Stran-
" ger, rather to a Friend and Correſpondent,
" whom, by all that I have read and heard
" of

" of him, I have good Reaſon to value and
" eſteem. My Thanks have been long due
" for the Books you ſent over to improve
" our *American* Library, which is not yet
" diſpos'd in a proper Place, for Want of ſome
" ſpecial Benefactor; but I am adding what
" I can to the Number of Tracts ſuitable
" to the Arguments of Navigation, *&c.* and
" doubt not (if God ſpare a few Years)
" to make it a Collection not unworthy the
" good Deſign *. That good Deſign of Pro-
" pagating Chriſtianity in your Parts, has
" loſt the wiſeſt Director and Preſident of
" it, the late Archbiſhop of *Canterbury*, (Dr.
" *Teniſon)* whoſe Aim and Care in thoſe
" Matters (as in all others) were guided by
" a truly chriſtian Spirit for the publick
" Good of the Proteſtant Religion. He put
" a Stop to many indirect Motions and Steps
" made to put us out of the Way, and pre-
" vented a great Deal of Interruption and
" Embarraſſment that wou'd have been o-
" therwiſe given to us. He was a wiſe and
" honeſt Prelate, truly ſenſible, that at Home

* This relates to an Affair that will be mention'd more fully afterwards.

" and

" and Abroad, we were in great Danger of
" loſing Chriſtianity in the Name of the
" Church.

" The two great Difficulties that ſtill lie
" hard upon our Society for Propagation of
" the Goſpel, are, 1. The Want of ſober
" and religious Miſſionaries; few offering
" themſelves to that Service for the Glory
" of God, and the Good of Souls; but
" chiefly to find Refuge from Poverty and
" Scandal. 2. Such Men, when they come
" to the Places allotted to them, forget their
" Miſſion; and inſtead of Propagating
" Chriſtianity, are only contending for Rites
" and Ceremonies, or for Powers and Pri-
" vileges, and are diſputing with the Ve-
" ſtries of every Pariſh, and even with the
" Civil Government of every Province.
" Theſe two Miſchiefs can hardly be re-
" dreſs'd, but by fixing Schools and Univer-
" ſities in thoſe Parts, and ſettling, we hope,
" two Biſhops; one for the Continent, ano-
" ther for the Iſlands, with Advice and Aſ-
" ſiſtance of Preſbyters to ordain fit Perſons,
" eſpecially Natives, and to take Care of all
" the Churches. Which needful Proviſions
" will not break in upon your National

" Rites

" Rites and Cuſtoms, at leaſt no other Way " than by laying a Foundation *(we'll* hope, " and you'll agree) for the Union of all Pro- " teſtants in ſome future Age, when Chari- " ty and Peace ſhall prevail above Intereſt " and Paſſion.

" We have no great Proſpect, I confeſs, " of ſuch Happineſs in our *Old England*, " where the Spirit of Diſſention and Fac- " tion, nay, of the utmoſt Infatuation, has " rag'd horribly, and is not yet caſt out. I " think I ſaw, long ſince, that the Begin- " nings of this Sorrow were the Seeds of " *Popery* ſcatter'd in the Minds of common " People, with ſtrange Induſtry and Art, to " ſmooth the Way for a *Popiſh* Pretender. " Noiſe and Nonſenſe were very prevailing; " and at laſt the Word given out, was, *I* " *had rather be a* Papiſt *than a* Preſbyterian; " and, under this delirious Cant, the poor " Souls were prepar'd to cry out, *The Church*, " *the Church*, as loud as if they had been in " the Streets of *Rome*, and to idolize a ſedi- " tious, not to ſay ignorant Doctor; as " much as if he had been a Pope of this " other World.

" The

" The People in this Ferment were disposed
" to read and admire the Daily Pamphlets,
" thrown about to reconcile them more and
" more to Popery, under Pretences of Divine
" and *Hereditary Rights*, *uninterrupted Succes-*
" *sion*, *independent State* of the Church, the Ex-
" pediency and even Necessity of *private Con-*
" *fession*, the immediate Effects of *sacerdotal*
" *Absolution*, the *Invalidity* of Baptism out of
" Episcopal Communion, a *Priest*, an *Al-*
" *tar*, a *real Sacrifice* in the Lord's Supper,
" a *Middle* State of Souls, no harm, at least,
" in *Prayers for the Dead*, and many other
" Devices, approaching as near to *Rome* as
" present Shame and Safety wou'd admit.
" All which Conceits you well know, sprung
" as Tares of the Enemy, long after our
" blessed Reformation, and I think never
" appear'd 'till a little before the Beginning
" of the civil Wars, under the Influence of
" a Court that had too much of the Popish
" Queen in it, and were now reviv'd to serve no
" other Purpose but that of the Interest of a Po-
" pish Impostor. Only there was some Diffe-
" rence in the Times; for before those civil
" Wars, none ran into those Notions but some
" of the warmer and ambitious Clergy;

" whereas

" whereas now the common People and the
" very Women had their Heads full of them.
" Under theſe Deluſions a Multitude have
" been given up to believe the *Idol* at *Avig-*
" *non* to be ſomething, and worthy to be ſet
" up; *given up*, alas! to any Lies, and to the
" Practice of many Popiſh Superſtitions.
" Some wou'd not go to their Seats in the
" Church till they had kneel'd and pray'd at
" the Rails of the Communion Table; they
" wou'd not be content to receive the Sa-
" crament there kneeling, but with Proſtra-
" tion and Striking of the Breaſt, and Kiſſing
" of the Ground, as if there were an Hoſt
" to be ador'd; they began to think the
" Common Prayer without a Sermon (at leaſt
" Afternoon) to be the beſt Way of ſerving
" God; and Churches without Organs had
" the thinner Congregations; bidding of
" Prayer, was thought better than praying to
" God, and even Pictures about the Altar
" began to be the Books of the Vulgar; the
" Meeting-Houſes of Proteſtant Diſſenters
" were thought to be more defiled Places
" than Popiſh Chapels: In ſhort, the Herd
" of People were running towards *Rome*
" without

" without any Foreſight, or Power of look-
" ing backward.

" To this Madneſs of the People was the
" Rebellion owing; now one is quell'd, the
" other will abate; and our greateſt Deli-
" verance under King *George*, will be that of
" being delivered from ourſelves, and being
" reſtor'd not only to our Religion and Li-
" berties, but to our Senſes. —My Reſpects
" and Services to you and your Brethren,
" and eſpecially to the worthy Preſident of
" *Hawarden* College. —Let us join in our
" Prayers for the King's ſafe Return and long
" Life, and for the Progreſs of Chriſtianity,
" and Increaſe of the Proteſtant Religion.

I am, Dear SIR,

Your affectionate Friend,

Peterborough,
July 28, 1716.

WH. KENNETT.

The Affinity of the Subject puts me in Mind to mention here, that the *Dean* was, by Appointment of Archbiſhop *Teniſon*, call'd to Preach at the Anniverſary Meeting of the Society

Society for the Propagation of the Goſpel in foreign Parts, which, upon Deſire, he publiſh'd, and with great Induſtry and Pains added at the Bottom of each Page the full Authorities as References to Matter of Fact, and farther drew up with his own Hand an Abſtract of the Proceedings of the Society within the Year laſt paſt. The Title of the Sermon is, *The Letts and Impediments in planting the Goſpel of Chriſt*, A Sermon *before the Society, for the Propagation of the Goſpel*, &c. 1712. By all allow'd to be one of the moſt uſeful and excellent Diſcourſes delivered on that Occaſion. It is believ'd that the Diſtribution of theſe Anniverſary Sermons have a continual good Influence on many pious and charitable Perſons, to excite them to ſend in their voluntary Preſents, or to leave their dying Legacies to this Society for helping forward ſo glorious a Work. I remember to have heard from the *Dean* himſelf, that upon his preſenting this laſt Sermon to a ſenſible and religious Widow, ſhe reſolv'd to leave a Legacy of 50*l.* to the Corporation for Propagating the Goſpel, and upon her Deceaſe, it was paid by her Executor

cutor into his Hands, and by him delivered at the Board in a publick Meeting.

Within few Days after the Preaching of that Sermon, there was publiſh'd a Letter about the Proceedings in Convocation, upon Complaint of a Sermon publiſh'd by Dr. *Brett*, under the Influence of Dr. *Hicks*, intitled, *A Sermon of Remiſſion of Sins, accordinḡ to the Scriptures, and the Doctrine of the Church of* England, *&c.* Which Sermon had many ſhocking Expreſſions in it, advancing the Neceſſity of private Confeſſion and ſacerdotal Abſolution; and ſo, in Effect, ſetting up one of the Engines of the Church of *Rome*, for the Uſe of the Clergy in the Church of *England*. The Complaint was dropt in the Houſe, and the Preacher, and his Diſcourſe, rather juſtify'd and commended. Upon which, a Letter was publiſh'd under this Title, *A Letter to the Rev.* Thomas Brett, *L. L. D. Rector of* Betteſhanger *in* Kent, *about a Motion in Convocation.* The *Dean* was ſuppos'd to be the Writer, becauſe he was a moſt profeſs'd Enemy to that new Affectation in ſome of the Clergy, to dreſs up old *Popiſh* Doctrines, and bring them into Faſhion in *England*; which was but an

Artifice of Mr. *Leſly*, Dr. *Hicks*, &c. to corrupt the Minds of People, and ſo prepare a Way for Introducing a *Popiſh Pretender*.

He was abundantly convinc'd, that the Doctrines ſo zealouſly propagated at that Time, tending to mollify Popery, and to divide the Proteſtant Intereſt, were properly ſome of the modern Inventions, unknown to our primitive Reformers, or expreſsly condemn'd by them. To ſhew this the more evidently in one Inſtance, he caus'd to be reprinted a *Sermon of Archbiſhop* Whitgift's, preach'd before Queen *Elizabeth* at *Greenwich*; and prefix'd to it an excellent Preface of his own; which I ſhall here add for the Reader's peruſal.

To the Bookſeller.

SIR,

THIS Sermon was preach'd, and long ſince publiſh'd by Dr. John Whitgift, *then Dean of* Lincoln, *afterward Biſhop of* Worceſter, *and at laſt Archbiſhop of* Canterbury: *A Prelate ſo well belov'd by the Queen, that in her Choice of a ſingle Life, and her Pre-*

Preference of that State of the Clergy, ſhe honour'd him with the familiar Name of her Black Huſband. *It is a plain honeſt Chriſtian Diſcourſe, and the old Edition being very rare to be met with, you may pleaſe to reprint it, and thereby do Service to the World upon ſeveral Accounts.*

It will bear ſome Teſtimony of Reſpect and Honour to the Age of Queen Elizabeth, *to give a Taſte of the good Way of Preaching in her Days; ſober, ſerious Goſpel Senſe and Truth, in a juſt and eaſy Stile, made agreeable to the Conſcience, the Reaſon, and the Affections of Mankind. This excellency of Preaching was a ſingular Ornament of her Reign, and in effect died with her. For there was ſoon a ſad Degeneracy under King* James *the Firſt, when to comply with the Humour of the Prince, the Preachers brought in ſuch Terms of the Schools, and ſuch Scraps of the Poets, as made the Pulpit rather a Place of Diverſion, than of ſound Inſtruction and Salvation. This affected Fooliſhneſs, by Uſe and Cuſtom, ran too far into the Reign of King* Charles *the Firſt: And if it abated at the Reſtoration of his Royal Family, the Preachers were apt to ſlide into another Extreme, that of Words and Periods,*

ſtrong and ſtiff; a falſe Oratory, an Abuſe of the Patience of Chriſtian Hearers; 'till Dr. Tillotſon, *and ſome other judicious Divines, dar'd to reſtore good Senſe and plain Language, which now generally obtain, and ought to prevail in all our Churches; nay, are very much gotten into the Mouths of the Diſſenting Teachers, tho' perhaps of leſs Service to them.*

It will do another Honour to that Age, by ſhewing the Probity and Courage of our Engliſh *Divines, in Preaching at Court againſt the Flattering of great Men, and againſt the Inconſtancy of the Common People; as likewiſe againſt their Curioſity and Love of ſtrange Doctrines; ſuch as the Invalidity of Baptiſm, if Adminiſtred by a Lay-man, or even by a Deacon: A Doctrine of the moſt narrow and uncharitable Spirit, invented by Schiſmaticks, and urg'd by the Leader of them, M.* Cartwright, *but admirably well oppoſed aud confuted by this Archbiſhop* Whitgift, *in his Anſwer and Replies to the* Admonition, *&c. and condemn'd in this Sermon, wherein, as if he had liv'd in our Times, he grievouſly Complains,* It is now called into Controverſy, *Whether the Miniſter be of the Eſſence and Being of Baptiſm, and none to be counted Miniſters but ſuch as be*

Preach-

Preachers: So that whoſoever hath not been baptized of a Miniſter, of a Preacher, is not baptized? the which Queſtions, and other ſuch like, ſpring out of the Schools of the Anabaptiſts, and tend to the Rebaptization of All, or the moſt Part of thoſe that at this Day are living.

It will give a farther Proof of the Integrity of Preachers in that Reign, that they preach'd freely and earneſtly againſt the fundamental Errors and Corruptions of Popery, and demonſtrated the Church of Rome *to be the common Enemy of the* Reformation, *and of Chriſtianity itſelf. And yet by the Craft of that Enemy in ſowing Tares, they found, it ſeems, ſome of the common People growing ſick and weary of that neceſſary Subject, and rather intent upon new-fangled Doctrines and Devices of upſtart Men. Says this excellent Preacher here to his Auditors;* " *We have taught you more neceſſary Points of* " *Doctrine, than theſe that are now preach'd* " *unto you. We have exhorted you to Repen-* " *tance and to Amendment of Life: We have* " *taught you the true Doctrine of Juſtification;* " *the true and right Uſe of the Sacraments:* " *We have confuted the erroneous and damnable* " *Points of Papiſtical Doctrine, as Tranſub-*

" *ſtantiation, the Sacrifice of the Maſs, Pur-*
" *gatory, Worſhiping of Images, Praying to*
" *Saints, the Pope's Supremacy, and ſuch like:*
" *and you have not believed us, nor hearkened*
" *unto us. But now that we begin to teach*
" *you theſe Things that tend to your own Com-*
" *modity and to Contention, you magnify us,*
" *you commend us, you make us* Gods; *nay,*
" *you make us* Devils, *for you ſo puff us up*
" *with vain Glory, that we know not our-*
" *ſelves.*" *And yet no* Proteſtant *Preachers had been then ſo fond of ſtrange Notions, as to preach up the Neceſſity of private Confeſſion to a Prieſt, or the Inefficacy of Faith and Repentance to a Sinner without ſacerdotal Abſolution; or a real propitiatory Sacrifice in an Oblation of the Elements of Bread and Wine; or a middle State of Souls after Death, in neither Heaven nor Hell; or an Independency of the Church upon a Chriſtian State, even where the civil Magiſtrate is by Law ſupreme Head and Governour; or the Unchurching of all other reformed Churches, and the Unchriſtening of all Foreign* Proteſtants; *(to ſay nothing of our Brethren and Fathers at Home) or any ſuch unſcriptural Fancies, bordering on the Church*

of

of Rome, *and to be ſupported by Nothing but an Infallible Chair.*

The Author's Name will afford another Obſervation, that Archbiſhop Whitgift's *Memory is more happy, and has been more favourably treated, than that of moſt of thoſe who came before or that followed after him, from the Beginning of the Reformation to this preſent Time. We are reſerv'd to thoſe Times, when Men who would engroſs to themſelves the Name of Church-Men, have betray'd a bitter Spirit in cenſuring and reviling the beſt of our Prelates; they have inſulted the Living and not ſpar'd the Dead; eſpecially thoſe who have ſate in that eminent See of* Primacy of all England. *Archbiſhop* Cranmer, *who adorn'd the Reformation by his Life, defended it by his Pen, and ſeal'd it with his Blood, has been repreſented as a Betrayer of the Rights of the Church, and the Regal Supremacy, upon which our Reformation was eſtabliſh'd, has been call'd,* The Cranmerian Hereſy. *Archbiſhop* Grindal, *a Man of excellent Temper, Piety and Learning, has been run down by a hard-mouth'd Preacher, for want of Zeal to the Church; and all Moderation has been contemptuouſly call'd* Grindalizing; *tho' in the true Hiſtory of*

him it appears, that no Prelate could be more firm, conſtant, and couragious in conſulting and aſſerting the proper Rights and true Intereſts of the Church and Clergy of England. *Nay, another intemperate Preacher has lately run down Archbiſhop* Abbot, *as a Favourer of Schiſm and Faction, when his Piety, Wiſdom and Courage, in ſtemming the Tide of Popery and Profaneneſs, hath made him worthy of everlaſting Honour, among all, who rather love and ſerve the Church, than boaſt in great ſwelling Words about it. But ſtill, I ſay, the Preacher of this Sermon, Archbiſhop* Whitgift, *has eſcap'd very well; for being more particularly concern'd to repreſs the Puritans, who were indeed Angry and Inſolent at that Time, he has been on that Account well eſteem'd, and his Aſhes, I think, not yet diſturb'd. This fair Reputation among Church-Men, will, I hope, engage them to read his following Sermon with the better Attention of Mind.*

The Life *of this eminent Prelate, will, I hear, be ſoon publiſh'd by the ſame able Hand who has done the like Honour and Juſtice to his Predeceſſors, Archbiſhops* Cranmer, Parker, *and* Grindal; *and therefore I need not, in the mean Time, offer at any imperfect Account or Cha-*

Character of him; only I would tranſcribe for you one Paſſage out of a Letter of his Grace's, to the Lord Treaſurer Burleigh, *dated* July 5, 1584. *That great Stateſmen had given him a wiſe Caution,* " *not to lay ſo hard a Hand up-*
" *on the Puritans, as thereby to gratify and*
" *animate the* Papiſts." *To which he anſwers, That the* Papiſts *could take no juſt Advantage of his Proceedings againſt the Puritans; for he doubted the* Papiſts *employ'd them, and encourag'd them at that Juncture to create Diviſions and weaken the* Proteſtant *Intereſt:* Says he,
" *The Objection of our encouraging the* Papiſts
" *hath neither Probability nor Likelihood: For*
" *how can* Papiſts *be animated, by urging Men*
" *to ſubſcribe againſt the Pope's Supremacy,*
" *and to the juſtifying of the* Book of Com-
" mon-Prayer, *and* Articles of Religion,
" *which they,* [*the* Papiſts] *ſo greatly condemn?*
" *But* Papiſts *are animated becauſe they ſee*
" *theſe Kind of Perſons, which herein, after a*
" *Sort come in with them, ſo greatly friended,*
" *ſo many born with, and ſo animated and*
" *maintained in their diſordered Doings, a-*
" *gainſt both God's Law and Man's, and a-*
" *gainſt their chief Governours, both Civil*
" *and Eccleſiaſtical. This, I ſay, encourageth*
" *the*

" *the* Papiſts, *and maketh much for them.* — *O*
" *my Lord, I would to God ſome of them,*
" *who uſe that Argument, had no* Papiſts *in*
" *their Families, and did not otherwiſe alſo*
" *countenance them, whereby indeed they re-*
" *ceive Encouragement, and do become too ma-*
" *lapert. Aſſure your ſelf, the* Papiſts *are ra-*
" *ther grieved at my Proceedings, becauſe they*
" *tend to the taking away of their chief Ar-*
" *gument, that is, That we cannot agree*
" *among ourſelves, and that we are not of the*
" *Church becauſe we lack Unity. And I am*
" *credibly informed, that the* Papiſts *give En-*
" *couragement to theſe Men, and commend*
" *them in their Doings, thereof alſo I have ſome*
" *Experience.*" — *By which it is very plain, that this wiſe Prelate was the quicker in his Reſentments againſt the Puritans, becauſe he thought them under the Direction and Management of the* Papiſts; *and in his laying all legal Reſtraints upon them, he was only labouring to ſtop the Breaches which he found the common Enemy had made, in Hopes to enter in at them. He ſaw the Spreaders of ſtrange Doctrines, and the Authors of new Diſtinctions were Tools in* Roman *Hands, to break and confound us, if timely Care were not taken by*

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all poſſible Means to unite and ſtrengthen the Proteſtant *Intereſt, in Humility, Charity and Brotherly Love.*

Novem. 28, 1713.

Theſe Obſervations were ſo well adapted to the Seaſon, wherein they were wrote and publiſh'd, that, perhaps, Poſterity will look back upon them, to judge the better of a Picture of the Times, that muſt be drawn as impartially as can be, both out of the falſe Colours and wrong Appearances, as well as out of the naked Truth, repreſented by different Sides. However, the *Dean* met with that Reward which, I believe, he expected, to be libell'd, preach'd down, beſlav'd, lampoon'd, hung up in Effigy, with many other dirty Tokens of Spite and Party-Rage upon him. All which he bore, with no Manner of Returns in that Kind; but was often ſeen to ſmile, and obſerve, that contending with the High-Flying Party, was to no better Purpoſe, than to encounter one of their Street-Mobs, the beſt Eſcape was to be thruſt againſt the Wall, or to be thrown into the Kennel.

There

There was one Indignity offer'd him about this Time, that cou'd ſcarce be born by any Man, without ſome Kind of Emotion and Concern, *viz.* the *White-Chapel Altar-piece*, contriv'd by Dr. *Welton* (afterwards a profeſs'd *Nonjuror*, if not ſomething worſe) to expoſe the *Dean* of *Peterborough*. In this Altar-piece, or Painting, which was intended for a Repreſentation of Chriſt, and his twelve Diſciples, eating the Paſſover and the Laſt Supper, *Judas*, the Traitor, was drawn ſitting in an Elbow-Chair, dreſs'd in a black Garment, between a Gown and a Cloak, with a black Scarf and a white Band, and a ſhort Wig, and a Mark in his Forehead between a Lock and a Patch, and with ſo much of the Countenance of Dr. *Kennett*, that under it, in Effect, was written, *The Dean the Traitor*. It was generally ſaid, that the original Sketch was for a *Biſhop* under *Welton*'s Diſpleaſure; which occaſion'd the Elbow-Chair. But the Fears of a *Scandalum Magnatum* riſing before the *Painter*'s Eyes, Leave was given to drop the *Biſhop*, and make the *Dean*; which he did as well as he could. Multitudes of People came daily to the Church, to admire the Meaning of the Sight. And, under our unhappy

happy Diviſions, it might have been expected, that one Side, at leaſt, would have been pleas'd with the Wittineſs of this Fancy. But it was generally abhorr'd and deteſted by every body; as being not only Rude and Indecent, but conſidering the Place and Perſons, even as Atheiſtical and Diabolical. And indeed, what cou'd be more ſhocking and ſurprizing, than to ſee a fooliſh, and really a blaſphemous Picture ſet up in the Preſence of God, and in the Face of the Congregation, to repreſent a Neighbour, a Brother, a Fellow Preſbyter of the Church of *England*, as a Traitor to their common Saviour? What monſtrous Impiety for one Clergy-man to libell another juſt over the Altar, or Table of the Lord, whereon that very Man was to conſecrate a Bleſſing, and to Adminiſter the Communion of it, in Peace and Charity? In that, it was eſteem'd ſo inſolent a Contempt of all that was ſacred, ſuch an Abomination to every one of Conſcience or common Senſe, that upon the Complaint of others (for the *Dean* himſelf never ſaw it, or ſeem'd to regard it) the Biſhop of *London* oblig'd thoſe that ſet it up, to take it down, and remove ſo great a Scandal from the

the Church of God. But to return to the *Dean*'s Labours and Writings.

He went on to aſſert and defend the Scriptural and Legal Foundations of the *Proteſtant Religion*, and the *Proteſtant Succeſſion*, not only in a Courſe of Sermons to his own People, but even in the ſtated turns of his preaching at Court; where the *Dean* was obſerv'd by ſome to be remarkably zealous in preaching againſt *Popery*, within the *three* laſt Years of the *Queen*, when it was thought not altogether ſo ſeaſonable by others.

And when the *Pretender*'s Party were ſo forward in their Hopes and Views, as to publiſh a ſtately Folio in expreſs Aſſertion and Maintenance of his Hereditary Right, intitled, *The Hereditary Right of the Crown of* England *aſſerted: The Hiſtory of the Succeſſion ſince the Conqueſt clear'd; and the true* Engliſh *Conſtitution vindicated*, &c. 1713. the *Dean* immediately examin'd the Strength of the Arguments, and the Truth of the Authorities in it; and was prepar'd to ſhew the Unreaſonableneſs and Inſincerity of that new Scheme, and the very wrong Turns of Hiſtory and Law that are drawn in to ſupport it. But becauſe the whole Examination wou'd

wou'd run into too great a Length for the Patience of common Readers, who moſt wanted to be undeceiv'd, he reſolv'd to take a ſingle Inſtance only by Way of *Specimen*, that from thence might be inferr'd what Credit was to be given to the Reſt of that bulky Work. That Inſtance was in the Caſe of *Thomas Merks*, Biſhop of *Carliſle*, whom this Author had applauded as the Man of Conſcience and Integrity, becauſe he adher'd to King *Richard* II. after his Reſignation and Depoſition, and took up Arms (after a Speech in Parliament) againſt King *Henry* IV. in legal Poſſeſſion of the Crown; for which he was try'd, condemn'd, and pardon'd. The *Dean* well knew that this applauded Biſhop was one of the worſt Tools in the Miniſtry of *Richard* II. and help'd to bring that Prince to his miſerable End; and was attach'd to him, not upon any Principle of Honour, but for his own Intereſt and Preſervation; and that he was by no Means the Deliverer of that Speech in Parliament, long ſince invented for him; and that his flying into Arms in Aſſiſtance of a *French* Invaſion was, in the moſt apparent Manner, a baſe Treaſon and Rebellion, for which he was legally try'd,

try'd, convicted, and adjudg'd to die: But after an effectual Deprivation by the civil Power, and a mock Tranſlation by the Pope, he made his Submiſſion and obtain'd his Pardon, and liv'd in a peaceable Allegiance to King *Henry* IV. who was perfectly reconcil'd to him as to a faithful Subject, and was not only his Friend, but his Royal Patron, beſtowing a good Benefice on him, tho' for the Honour of the Church and Nation, he wou'd never truſt him in an *Engliſh Biſhoprick*. This Character of the Man, and this Hiſtory of his Life and Actions, was the Reverſe of what the Author of *Hereditary Right* had flouriſh'd upon him. And therefore to ſhow this to the World, the *Dean* publiſh'd *A Letter to the Lord Biſhop of* Carliſle, *concerning one of his Predeceſſors, Biſhop* Merks, *on Occaſion of a new Volume for the Pretender, intituled, The Hereditary Right of the Crown of* England *aſſerted*, Printed 1713.

It was but a little while before, that the *Dean*, in his ſteady Oppoſition to Popery and the Pretender, had publiſh'd another Tract, intituled, *A Memorial for Proteſtants, on the* 5th *of* Novemb. *containing a more full Diſcovery of ſome Particulars relating to the happy Deliverance*

liverance of King James I. *&c. from the moſt traiterous, and bloody intended Maſſacre, by Gun-powder,* Anno 1605. *In a Letter to a Peer of* Great Britain, *dated* Octob. 25, 1712. But ſuch was the Power of Party and Prejudice, that he could write nothing without Offence, and therefore his Name was then conceal'd from the Publick. The Occaſion of writing this Letter, was to help cure the prevailing Faſhion of ſmoothing the Corruptions, and ſilencing the Dangers of *Popery*; and even of Juſtifying the Severities, and magnifying the Charities, of the Church of *Rome*; in common talk, and publick Papers, the Complaints were renew'd of the *Papiſts* being miſrepreſented, not only as to Opinions and Doctrines, but in Hiſtory and Matters of Fact. The whole Hiſtory of our Reformation was made worſe than *Sanders* had before made it, by a vile Poem, written by one *Thomas Ward*, in Imitation of *Hudibras*; greedily ſuck'd in by many corrupt *Proteſtants*; tho' it was viſibly intended to make the Reformation both *odious* and *ridiculous*: And the *Gun-powder* Treaſon was alſo once more ridicul'd as a Feint and Counter-Plot of *Cecil*, or at beſt, the Whim of a few private deſpe-

rate Men, wherein the Church, and the Catholick Cauſe were not concern'd. To oppoſe Truth to this popular Deluſion, the *Dean* drew up and publiſh'd that *Memorial*, upon the moſt evident Authorities; and it was highly eſteem'd, and thought of great Service, by the beſt Proteſtants at that Time; particularly the late Archbiſhop of *Canterbury*; who diſpers'd great Numbers of the Copies among his own Clergy.

As the Times grew worſe and worſe, the *Dean* was reſolv'd to employ himſelf in Works of publick Good and Service to future Generations, and to the good Eſtate of Religion in foreign Parts. As a Member of the Society, for Propagating the Goſpel in the *Engliſh* Colonies and Plantations in *America*, he perceiv'd that the Society in their Meetings and Committees, often wanted *Books*, *Charts*, *Maps*, &c. to conſult upon Occaſion of their Enquiries and Debates; that many of the Members wou'd be glad to reſort to a Collection of Voyages and Travels, and other Notices of thoſe Parts, to be better inſtructed in the Nature and Condition of the Places and Perſons committed to their Care of Providing for them; that the

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young Miſſionaries before their departure, might beſt ſpend ſome of their Time in examining and abridging ſuch printed Accounts, as might be a very uſeful Information to them; and that many other Benefits and Advantages wou'd ariſe from the fixing and eſtabliſhing a *Library* of that Kind; and therefore he reſolv'd to attempt the laying ſome Foundation of it. Accordingly he pick'd out all the Tracts and Papers of that Sort, which he had been long induſtriouſly gathering in the Courſe of his own Studies, upon the View of Writing a full *Hiſtory of the Propagation of Chriſtianity in the* Indies, (beforemention'd) and communicating the good Deſign to his Friends, he accepted of their contributing ſome Volumes to it: And when he had been at a conſiderable Expence in purchaſing more and more Materials to augment and improve the Collection, he made a free Preſent of it to the *Society*, and for the ſafer Cuſtody, he publiſh'd a Catalogue of all the diſtinct Treatiſes and Papers in Order of Time, as they were firſt printed or written, under this Title, *Bibliothecæ Americanæ Primordia: An Attempt towards laying the Foundation of an* American Library, *in ſeveral*

Books, Papers, and Writings, humbly given to the Society for Propagating the Goſpel in foreign Parts, for the perpetual Uſe and Benefit of their Members, their Miſſionaries, Friends, Correſpondents, and others concern'd in the good Deſign of Planting and Promoting Chriſtianity within her Majeſty's Colonies and Plantations in the Weſt-Indies. 4to. Printed, *Anno* 1713.

To this is prefix'd an incomparable Preface; a true Copy of the Writer's great and generous Mind; in which, among other Things, he intimates one Uſe of the Catalogue to be this, that "any Perſon in running "it over, wou'd pleaſe to remember that "if they have any Books, or Papers of this "Kind, not therein mention'd, or bet-"ter Editions of thoſe Books and Papers "that are inſerted, and tranſmit them to the "Society, to inrich and inlarge the com-"mon Stock." Immediately after which, he mentions another Deſign he had, that *of Gathering together an Antiquarian and Hiſtorical Library for the Uſe of a Cathedral Church; wherein ſome Progreſs was then made, and he hop'd in a few Years to finiſh it, and ſettle it for ever.* This put me upon Enquiry after the Meaning of this; which is reported

to

to the Effect following: That the *Dean*, with ſtrict Enquiries, and conſiderable Expences, had been long gathering up the ſcatter'd *Remains* of our *Engliſh* Writers, or any other Authors upon the Subject of our *Engliſh* Affairs, from the very Beginning of *Engliſh* Printing, to the latter End of Queen *Elizabeth*, which, when put in Order of Time, wou'd make up ſuch a Series and Connexion of the Antiquities and Hiſtory of this Church and Nation, as wou'd be of great Light and Service to the World; and wou'd be an Ornament of publick Uſe in any Cathedral or Collegiate Church, of the moſt eaſy Acceſs to Men of Letters, engag'd in ſatisfying their own Curioſity, or rather in ſerving Poſterity; That the Collection of theſe Books, to about *fifteen hundred Volumes*, and ſmall Tracts, was plac'd in a private Room, at *Peterborough*, in Order to be daily ſupplied and augmented under the Care of the Reverend Mr. *Joſeph Sparke*, a Member of that Church, of very good Literature, and very able to aſſiſt in that good Deſign. There is a large written Catalogue of them, thus inſcrib'd.

Index Librorum
Aliquot Vetuſtis
Quos in Commune bonum congeſſit,
W. K. Decan. Petriburg. MDCCXII.

In this Collection, there are moſt of the printed *Legends* of Saints; the oldeſt *Rituals* and *Liturgies*; the firſt printed *Statutes* and *Laws*, the moſt ancient *Homilies*, and *Sermons*, the firſt Editions of the Engliſh *Schoolmen*, *Poſtillers*, *Expounders*, &c. with a great many Fragments of our ancient *Language*, *Uſage*, *Cuſtoms*, *Rights*, *Tenures*, and ſuch other Things as tend to illuſtrate the *Antiquities* and *Hiſtory* of *Great Britain* and *Ireland*, and the ſucceſſive State of Civil *Government*, *Religion* and *Learning* in them. *

Beſides this, I am inform'd from the ſame Place, that the *Dean* enrich'd the common Library of the Church with ſome very uſeful

* In a Letter from the *Dean* to a Friend, dated, *Pet. July* 27, 1717, he has theſe Words. --- *I have improv'd the Collection, I have been long making for an Hiſtorical Antiquarian Library conſiſting of the oldeſt Books relating to* Engliſh *Writers and Affairs. I have conſiderably increas'd my Catalogue of the Lives of eminent Men.* Pity but this laſt Work ſhou'd be made uſeful to the Publick.

Books;

Books; and added to their Stock of Monuments and Records, an Abſtract of the Collections made by Dr. *John Coſens*, one of his worthy Predeceſſors. Thus did his liberal Soul deviſe liberal Things, for the Advancement of Religion and Learning, for the Honour and Service of this Church and Nation, in future Generations.

After the happy Acceſſion of his Majeſty King *George* to the Throne, the *Dean* of *Peterborough* was content with his Share in the publick Happineſs. It was Matter of common Obſervation, that he rarely went to Court but when his Duty of Attendance carried him; nor was he ſeeking about the Houſes of Great Men, but he follow'd his Studies, and made his Sermons upon the Subjects of Peace and Piety, and good Living.

As ſoon as he ſaw the *Rebellion* opening in the *North*, and the ill Diſpoſition of many in their countenancing or covering of it, and from thence chiefly a wrong Turn in the Minds of the common People; he preach'd boldly in Rebuking this evil Spirit, and at the Requeſt of the beſt of his Pariſhioners, publiſh'd a Sermon under this Title, condeſcending to the Capacities of the Vulgar, *The*

Witchcraft of the preſent Rebellion. A Sermon preach'd in the Pariſh Church of St. Mary Aldermary, *in the City of* London, *on* Sunday *the* 25th *of* Sept. 1715. *the Time of a publick Ordination*, &c. This Sermon preach'd and publiſh'd by him, in the Height of a dubious Rebellion, was to do Service to others, not himſelf. He was himſelf expos'd to the grinning Wit of ſome People, and to the Malice and treaſur'd Revenge of others. Two or three private *Letter-Writers* told him (as he declar'd to a Friend) that *it was preaching Treaſon againſt the lawful King, and the Time was coming when he ſhou'd certainly anſwer for it*; or to that Effect. And even ſome Friends of a lower Spirit, intimated, that it was not ſo Wiſe and Cautious. — No exaſperating an Enemy when he had a Sword in his Hand; and ſuch like ſafe Words of Advice; by which, I doubt, many conducted themſelves; but he was us'd to ſay, that he was prepar'd to live and die in the Cauſe againſt *Popery* and the *Pretender*, and he wou'd go out to *Fight*, when he cou'd no longer ſtay to *Preach* againſt them. The only Reward for his Sermon was, that ſome good People did afterwards tell him,

him, that they believed it was owing to *that* Sermon, that ſuch and ſuch of their Acquaintance had kept out of the Rebellion, and not one of the Pariſh in it.

After the Rebellion was providentially ſuppreſs'd, and a Day of Thankſgiving appointed for it, the *Dean* proceeded in his Duty of ſpeaking plain Truth in Seaſon. He then preach'd and publiſh'd, *A Thankſgiving Sermon for the Bleſſing of God, in ſuppreſſing the late unnatural Rebellion: Deliver'd in the Pariſh-Church of St.* Mary Aldermary, &c. *on* Thurſday *the 7th of* June, 1716.

There is one Piece of Juſtice due to him, which his Pariſhioners will pay him, and that is to acknowledge that it was not his Way to preach Politicks, or mention State Affairs, but when ſolemn Days of Faſting and Thankſgiving, ſeem'd naturally to lead to it, and even demand it; or elſe at ſuch Junctures of Danger and Diſtreſs, as when the Minds of People were before determin'd to that Subject. At other Times his Preaching was upon the Articles of Faith, and the Rules of good Life, which was what they call plain and practical preaching. But ſtill in Plots and Inſurrections, and the Threats of Invaſion,

ſion, the *Dean* never fail'd to put his People in Mind to be ſubject to Principalities and Powers, to the King and Laws, and to be quiet, and to do their own Buſineſs.

By his Favour, many Years ago, I have an Opportunity of citing one Sermon, not publiſh'd, upon the Proſpect of an Invaſion of the *Swedes*, in order to bring over the *Pretender*. This Alarm was ſo loud in the City, that it not only rais'd the Jacobite Hopes and Inſolence, but it affrighted and ſunk the Spirits of many well-affected Subjects. He thought it proper on this Occaſion to check the Arrogance and Preſumption of the King's Enemies, and to ſtrengthen the Hearts of his Friends, by a Diſcourſe on thoſe excellent Words of the Pſalmiſt, *Pſal.* cxii. 12, 13. *He will not be afraid of any evil Tidings, for his Heart ſtandeth faſt*, &c. After opening the Context, and ſhewing the Comforts of the good Man for putting his Truſt in the Lord, he obſerves, "that ſuch a Man, in the "Midſt of Infatuation and abounding Iniquity "knows how to look upwards, and that in do-"ing ſo in the Midſt of Threats and Dangers, "he has the two ſtrongeſt Pillars to ſupport "him, Content and Courage, in the Aſſurance

"of

" of a good Cause, and Reliance upon a gracious " God. *He shall never be mov'd*, v. 6. Nei- " ther ill News, nor any Thing else shall " affright him. *He shall not be afraid of any* " *evil Tidings*, &c. "

He then proceeds to say that " these " Words may be of comfortable Use and Ser- " vice to us at this Time, if we consider the " Things contain'd, or sufficiently implied in " them.

" 1. What a Blessing it is for good and " righteous Persons, not to be afraid of any " evil Tidings, *&c.*

" 2. What are the best Ways and Means " of attaining to this excellent Spirit.

" *Lastly*, What proper Uses we ought to " make of these different Tempers and Dis- " positions; the even Mind and sedate Cou- " rage of the Righteous on the one Hand, " and the fearful and abject Spirit of the " Wicked on the other. "

The Tendency of the whole Sermon was, " to keep up Honesty and Loyalty in the " Hearts of the People, that they might not " run affrighted out of their Duty to their " King and Country: " Concluding thus.

" If

" If we have an Enemy who can be re-
" ſtrain'd by any Rules of Honour, or Motives
" of Reaſon, or any other prudential Mea-
" ſures, we have little to fear from an At-
" tempt ſo impoſſible to ſucceed: Yet if we
" have to do with inflexible *Will* and *Plea-*
" *ſure*, ſtirr'd up by a Sort of Enthuſiaſtick
" Impulſe, who can judge of Things poſſi-
" ble, or impoſſible, to be attempted? But,
" ſurely the *Invaſion* and the *Conqueſt* of a
" free Country are no ſuch eaſy Matters:
" Our brave Fore-fathers wou'd have de-
" ſpis'd the Threats of them, wou'd have
" ſcorn'd the Thoughts of them.

" While our *Britiſh* Anceſtors were bar-
" barous and rude in Arms, the greateſt of
" Nations, the *Romans*, and the greateſt of
" Generals, *Cæſar*, made a Deſcent upon
" our *Kentiſh* Coaſts; but even *they* firſt
" loſt their *Fleet*, and then found ſuch a
" warm Reception in the Country, that they
" were ſoon glad to fit up broken Veſſels,
" and to put to Sea again with ſo little Ho-
" nour, that one of their own Poets reflected
" on them;

" *Territa quæſitis oſtendunt terga Britannis.*

" And

" And when thoſe *Roman* Legions afterwards
" return'd, a *Britiſh* Lady, or Queen of a
" ſmall Part of the *Iſland*, had the Courage
" to oppoſe them at the Head of an Army.

" The *Saxons* and the *Danes got not this*
" *Land in Poſſeſſion thro' their own Sword*;
" they were call'd in to aſſiſt againſt the com-
" mon Enemy. The *Norman* Conqueſt, was but
" a Conqueſt ſo call'd; by our own Conſent,
" and with our own Laws and Liberties
" ſav'd to us. The *Spaniſh* Invaſion, tho'
" made with the terrible Sound of an *invin-*
" *cible Armada*, cou'd not ſet one Foot on
" Shore, but after the Sinking and Burning
" of many laden Bottoms, there were a few
" left to ſail away.

" We have had, in our own Memory,
" another dreadful Invaſion, threatned from
" the Coaſts more oppoſite and nearer to us.
" And what did that intended Expedition
" turn to, but to the Reproach of our Ad-
" verſaries, and to a Loſs that they have
" not yet repair'd? And the brave *Admiral*
" lives, who then aſſerted our *Britiſh* Domi-
" nion of the Seas; and the conſummate
" *General* lives, who taught all *foreign* Foes
" to turn their Backs upon us.

" God,

" God, who hath done ſo great Things
" for us, will not, we hope, leave his Work
" unfiniſh'd: He hath often delivered us,
" yea, and if we are not wanting to ourſelves,
" he will ſtill deliver us.—"

The *Dean*, for his good Affection to the Government, was invited by the Lord Mayor, to preach the Anniverſary Sermon at St. *Paul*'s, on the 5th *Nov.* 1715. which he did, and publiſh'd under this Title, *A ſeaſonable Diſcourſe of the Riſe, Progreſs, Diſcovery, and utter Diſappointment of the Gunpowder-Treaſon, and Rebellion, plotted by the* Papiſts, *in* 1605, &c. It contains a great many excellent Hiſtorical Obſervations, applied to the then preſent Seaſon; and ſeems to be a *Sequel* of his *Memorial* for *Proteſtants*, &c. beforemention'd.

I have hitherto, for the moſt Part, kept to Matters of Fact, well atteſted in Writing; I ſhall now mention a Matter of Report, and, as it were, of Tradition only; which yet, I believe, is freſh in the Memory of ſome People, who have related to this Effect. Soon after the happy Acceſſion of King *George*, a *Prelate*, of the higheſt Station, was talking with the *Dean* of *Peterborough*, what Dangers

the

the *Church* and the *Proteſtant* Intereſt had eſcap'd, and what Scandal had been brought upon them, by ſome of the miſtaken Clergy in their intemperate Sermons, Pamphlets, and Addreſſes, and how honeſtly and faithfully others had oppos'd them in their new Notions and exorbitant Claims: What good Service it wou'd now do to the People to look *backward*, and to have a View given them of what each Party, *High* and *Low*, had been doing for the four laſt Years; by repreſenting a very ſhort Abſtract of the Speeches, Sermons, and political Writings on *both Sides*; leaving the World to judge which Side had done their *Church* and *Country* the beſt Service, and had ſhew'd moſt of the Spirit of Truth and Charity.

Upon this ſeaſonable Intimation, ther came out in a Month or two a plain Tract, in 8vo, intitled, *The Wiſdom of looking Backwards, to judge the better of one Side and the other, by the Speeches, Writings, Actions, and other Matters of Fact on both Sides, for the four laſt Years paſt*, 1715. To which is prefix'd, an excellent Preface to the Reader.

But paſſing over any further Conjectures about the Compiler and Publiſher of thoſe very

very uſeful Collections, the next Performance of the *Dean* bore his Name, and was writ upon this Occaſion. After the Death of Dr. *Hicks* there came out a *Collection of Papers* written by him, wherein it appear'd that he had been conſecrated to the Title of *Suffragan of Thetford*, by ſome few of the depriv'd Biſhops, and after their Deceaſe had made himſelf the Principle of *Orthodox Unity*, and *Jacobite Loyalty*; condemning the eſtabliſh'd Church of *England* as *Schiſmatical*, and the civil Government as *Tyranny* and *Uſurpation*; the Bench of *Biſhops*, and their whole *Clergy* as of invalid Orders; their Miniſtration of the Sacraments as null and void; and their very Prayers a Sin. About the ſame Time, the Beginning of the Rebellion, there was found a printed Tract of *Schiſm*, charg'd on the *Church of England* and the whole Body of the Clergy, by Mr. *Lawrence Howell*, one of the ſame *Jacobite* Separation. And in a Search made for the Perſon and Papers of the ſaid Mr. *Howell*, among other notable Diſcoveries, there was one Sheet ſuperſcrib'd, *A Letter to Dr.* Kennett, that ſeem'd to be an inſulting Dedication or Preface of a Book call'd, *An Anſwer to the brief Hiſtory of the*

Crown

Crown of England, *written at the Time when the Bill of Excluſion was attempted againſt the Queen's Father, then Duke of* York. The ſaid Letter prefix'd, complain'd grievouſly that *Dr.* Kennett *had given a vile Character of Biſhop* Merks, *and yet againſt his Will, had made him ſtrictly Faithful to his rightful Sovereign*, &c. upon which the *Dean* drew up, and publiſh'd *A ſecond Letter to the Lord Biſhop of* Carliſle, *upon the Subject of Biſhop* Merks, *&c.* dated *Octob.* 22, 1716.

The Controverſy of the new Schiſm made a much greater Noiſe upon the late Tumults and Rebellion, than it had ever done ſince the Filling of the depriv'd Sees by K. *William*; and the *Jacobite* Conventicles were more frequented in the Cities of *London* and *Weſtminſter*; and Prieſts of that Way were ſent down to gather the like Congregations in Country Towns: And many of the *high* Folk, eſpecially the *Women*, ſeem'd to come to the parochial Churches in and about *London*, for the Sake of their *Pews*, and their *Cloaths*, rather than for Conformity to the *publick Worſhip*. For they wou'd not join in any Part of the Prayers for King *George*, and his Royal Family, but at the Mention of thoſe Names, they

wou'd riſe up, or ſit down, or, at leaſt, expreſs their Diſſent in ſome viſible Manner. An Inſolence, that the primitive Chriſtians wou'd not have been guilty of, under the bloodieſt Tyrants and Perſecuters at *Rome* or *Conſtantinople*; an Inſolence, that no Chriſtians wou'd now dare to offer, and no Powers wou'd ſcarce ſuffer, in any other Part of the World. And, in the mean Time, too many of the Church-Clergy, tho' offended with Dr. *Hicks* for urging a Separation from Parochial Churches, yet they gave in very much to the *Principles*, upon which that Practice was founded, *viz.* The *Independency* of the Church from the State, the more than ſpiritual Powers of the Church, the *Legiſlature* of the Biſhops and Clergy; the Church *above* and *before* the King, and ſuch like Notions of aſſuming Authority and Juriſdiction, by *divine Right*, unaccountable to the Prince and People: So that it was very plain they were for ſaving *themſelves*, rather than the *civil* Government, and the common Rights of the whole Nation.

Under this unhappy Diſpoſition of the Minds of too many of the Clergy, the *Dean* found it neceſſary to write a *third* Letter in Purſuance

Purſuance of the Caſe of Biſhop *Merks*; to ſhew how he was a Traitor to *Henry* IV. only becauſe he had been an evil Miniſter to *Richard* II. that he was, for ſuch Treaſon and Rebellion, depriv'd of his Biſhoprick by the *Civil* Power, without the *Pope*, or any *Engliſh* Synod: That he was try'd for Treaſon, not by Peers in Parliament, but as a common Lay-Subject, by a Jury before temporal Judges; that he was convicted as a Traitor and a Rebel; that he then ſubmitted to the King's Mercy, and obtain'd his Royal Pardon, and gave Security for his *Allegiance* and good Behaviour; and was indeed ever after a quiet and peaceable Subject, reſpected by the *Revolution*, Archbiſhop, and even preferr'd by the King himſelf to a Country Benefice, tho' never reſtor'd to his See, nor pretending to act as a *Biſhop* of it. Upon theſe, and many other incidental Matters, the Dean publiſh'd, *A third Letter to the Lord Biſhop of* Carliſle *upon the Subject of Biſhop* Merks, *wherein the Nomination, Election, Inveſtiture, and Deprivation of* Engliſh *Prelates are ſhew'd to have been originally conſtituted and governed by the Sovereign Power of Kings and their Parliaments; againſt the Pretenſions of our new*

Fanaticks, who have withdrawn themſelves from the Eſtabliſh'd Church into a ſeparate Communion, under the Name of ſome depriv'd Biſhops, and their ſuppos'd Succeſſors, dated *Jan.* 25, 1716.

When theſe three Letters are read in Order, by any who have a Taſte and ſome Experience in Hiſtory and Laws, and our *Engliſh* Conſtitution, they muſt needs be ſatisfy'd in the Truth and good Service of them. They had this Teſtimony from the *Dean*'s Enemies, as well as the Enemies of the Government, that all the *Anſwer* given to them, conſiſted in abuſive *Libels* on the *Writer*, inſtead of endeavouring to ſhew that he was *wrong* either in his Facts, or Reaſoning upon them. This I had from a good Hand; that when the *Dean* was aſk'd whether he had any Thing to ſay to one of the chief, who had attack'd theſe Letters, he ſaid, No; he had gone thro' his Pamphlet, and found nothing but Anger and Ignorance in it; he wou'd, at Leiſure run it over again, and if he cou'd ſatisfy himſelf that any one material Miſtake had been committed in any one of the Letters, he wou'd take ſome Opportunity to make a publick

publick Acknowledgment and Amendment of it.

I am now come to an Affair, wherein the Wickedneſs and Perverſeneſs of *others*, without the leaſt Occaſion (ſo far as I can poſſibly judge) given by *himſelf*, makes it neceſſary for me to ſay a few Things in Vindication of the *Dean*; I mean, the Difference between him, and the late Biſhop *Nicholſon* of *Carliſle*. The Occaſion of which, was briefly this: A Sermon being preach'd by the Right Rev. Dr. *Benjamin Hoadly*, then Biſhop of *Bangor*, before the King, and publiſh'd by his Majeſty's Command, 1716. was fallen upon, in a very indecent Manner, by Dr. *Andrew Snape*, in a Letter addreſs'd to the Biſhop himſelf. His Lordſhip hereupon made a Calm, and, in the Judgment of unprejudic'd Readers, a ſatisfactory Reply; in which (upon Occaſion of a Report ſpread by ſome Perſons about the Town, that he was put upon preaching that Sermon at Court to ſerve ſome political Ends) he uſes theſe Words. — *God knows my Sermon was preach'd without the Knowledge of any Man living.* Upon this, Dr. *Snape*, in a *ſecond* Letter to his Lordſhip, drops the Argument, and ſeems

deſirous to ſupply the Want of *that* by perſonal Reflection. Being ſhamefully foil'd in his firſt Attack, he thought it wou'd be much to his Purpoſe, if he cou'd *expoſe* whom he cou'd not *confute*; and ſince his *Lordſhip*'s *Doctrines* cou'd not be *diſprov'd*, it might be as well, if he cou'd *prove* him a *worſe Man* than the World took him for; thus falling foul on his *Reputation*, in return for the Keenneſs of his *Arguments*. Dr. *Snape* had been told a Story by Dr. *Hutchinſon*, flatly inconſiſtent with his *Lordſhip*'s poſitive and ſolemn Declaration, namely, that the *Sermon* was *preach'd with the Knowledge, and ſubmitted to the Correction of a certain Perſon, who advis'd the Making ſeveral Alterations in it.* Accordingly, the *Doctor* in the Concluſion of his Letter, thus addreſſes himſelf to the good Biſhop. " I muſt needs ſay, your *eva-*
" *ſive* and *equivocal* Way of Writing, ſavours
" very ſtrongly of *ſuch* Communication:
" (that is, with a *Jeſuit*) and whether the
" ſame Perſon may not have help'd you to
" a mental Reſervation to juſtify a ſolemn
" Appeal to God, that what you preach'd
" was *without the Knowledge of any Man liv-*
" *ing*, when a living Man has teſtify'd that
" it

" it was preach'd with his Knowledge, and " ſubmitted to his Correction; your Lord- " ſhip beſt knows."

The Moment this was publiſh'd to the World, the Biſhop of *Bangor* (greatly mov'd and affected with ſuch an Attack on his Reputation) call'd upon Dr. *Snape* for the *Proof* of what he had aſſerted. He preſently, in Anſwer to this Demand, declar'd, that he firſt receiv'd that Account from Dr. *Hutchinſon*, who had heard the Biſhop of *Carliſle* ſay, that he had ſpoke with the Perſon who advis'd my Lord of *Bangor*, upon reading his Sermon, to inſert ſuch Words as abſolutely, properly, *&c.* And that ſome Days after, the ſame Divine did again aſſure him, he had heard the ſame worthy Prelate a ſecond Time declare that Matter to be true, and that he would juſtify it to all the World: Upon which, he drew up that Paſſage, waited on my Lord Biſhop of *Carliſle*, read that Paſſage to him, and was allow'd by him to publiſh it, with an Aſſurance that he wou'd ſtand to it.

This was the Subſtance of Dr. *Snape*'s Advertiſement; to which the Biſhop of *Carliſle*

was perſuaded to add, *this is true*, tho' he afterwards declar'd, it was not ſtrictly ſo.

However, being now call'd upon to name the *living Man*, who was to atteſt the Truth of what he aſſerted, he fixes on Dr. *Kennett*; who, he declares, according to the beſt of his Remembrance, was the Perſon that told him, the Sermon was preach'd with his Knowledge, and ſubmitted to his Correction; and that he advis'd, and, with Difficulty, prevail'd for the inſerting the Words abovemention'd.

This was *deny'd* by the *Dean*, in the moſt ſolemn Manner imaginable, in all his Converſation, publick Advertiſements, and private Letters to his Friends; and there is all the Reaſon in the World to believe the Miſtake was the Biſhop of *Carliſle*'s, and not his. I ſhall not enter into the Detail of what was then ſaid, to clear up the *Dean*'s Innocency in this Matter; which wou'd be tedious to my ſelf, as well as the Reader: It may be ſufficient to hint a few Things for this Purpoſe; and anſwer an Objection or two againſt the *Dean*, in Favour of the Biſhop.

Now it appear'd very clear from the Advertiſements and Letters publiſh'd at that Time, that the *Dean* had been no ſuch Confident of the

Lord

Lord Biſhop of *Bangor*'s, nor engaged in any ſuch controverſial Matters; that he had concern'd himſelf no farther, than often to declare his Opinion, that the Biſhop wrote honeſtly his own Senſe and Judgment, without calling in the Aſſiſtance of any Friend: That if the Biſhop of *Bangor* had wanted any Friend to communicate his Papers to, Dr. *Kennett* was not a fit, or likely Perſon, as well becauſe his Acquaintance with him was but ſmall, as that his Thoughts and Studies lay too much another Way: That to have pretended himſelf an Aſſiſtant to the Biſhop of *Bangor*, when he really was not, was beneath the Character, not only of an *honeſt* Man, but a Man of *common Senſe:* That to have boaſted of this Pretenſion to the Lord Biſhop of *Carliſle* (in his Lordſhip's Prejudice againſt the Biſhop of *Bangor)* had been the utmoſt Indiſcretion: That the *Dean* had never intimated the leaſt Hint of that Kind to any Mortal beſides: That Dr. *Hutchinſon*, to whom the Biſhop firſt told the Story of a Corrector of the Biſhop of *Bangor*'s Papers, did not underſtand it of Dr. *Kennett*; nay, he did underſtand, or conjecture, the Biſhop's Meaning to be of *another* Perſon; and he

nam'd

nam'd that other ſuppos'd Perſon to a Friend near *Peterborough:* That the Biſhop of *Carliſle* wrote ſeveral Letters to Dr. *Kennett*, after the Noiſe of that Story in general; and even after ſome Controverſy had aroſe upon it, *without intimating one Word*, that he ſhou'd have Occaſion to mention his Name in it: That his Lordſhip was got into the Depth of the Difficulty, and cou'd not extricate himſelf without naming his Man, before ever he appeal'd to Dr. *Kennett*; and deſir'd to be help'd out by him: That, upon this firſt Appeal, his Lordſhip himſelf was ſo *dubious* and *uncertain* of his own Memory, that 'twas plain he rather wanted Evidence, than knew perfectly where to find it: That when the Biſhop of *Carliſle* had ſent the *Dean* his Opinion, that he muſt needs be the Perſon who inform'd him of that Matter, he receiv'd it with the utmoſt Surprize, and cou'd not well underſtand the Letter at the firſt reading; and when he perceiv'd his Lordſhip's Meaning, that he did really apprehend him to be his Informant, he did immediately, to the only Friend he had with him, pity his Lordſhip's Miſtake; and declare, that he never ſaid, or ſo much as thought of any ſuch Thing;

Thing; that he did not only proteſt againſt his being the Author of this Story, by ſeveral Letters to the Biſhop of *Carliſle* himſelf, but to ſome other Prelates, with whom he had enter'd into more Converſation, upon the Subject of the Biſhop of *Bangor*'s Sermon; and who cou'd not but know the *Secret*, if there had been any ſuch: That the Biſhop of *Carliſle* did manifeſtly fall into many Errors, Miſtakes, Inconſiſtencies, and even Self-Contradictions, in his Account of this Matter*. Whereas, in the *Dean*'s Allegations, every Thing appear'd conſonant, ſteady, uniform, and of a Piece: That the Biſhop cou'd never fix upon any *Time* for Dr. *Kennett*'s telling him ſuch a Story, nor upon any *Place*, 'till, at laſt, he made it to be the Doctor's *Study*, when they two had not been together in that Study, without other Company, for ſome Months before; and there muſt have been a Witneſs, one of the Doctor's Family

* *Vide* Biſhop of *Bangor*'s Anſwer to the Lord Biſhop of *Carliſle*'s Letter, in Appendix N°. VIII. and an excellent Pamphlet, publiſh'd at that Time, intitled, *A Layman's Thoughts on the late Treatment of the Biſhop of* Bangor. And another, intitled, *Obſervations on a Letter, ſaid to be written by the Biſhop of* Carliſle *to the Biſhop of* Bangor.

at

at leaſt, to any ſuch Converſation: That the Biſhop betray'd ſo much *Diffidence* and *Confuſion*, at firſt opening that Story in the Prints, that it ſeem'd to argue a Neceſſity of ſaying ſomething extraordinary, and out of Courſe: That he us'd a Word, or Phraſe, that of *putting in Faſtneſſes*, as from the Mouth of Dr. *Kennett*, when no ſuch Form of Speaking cou'd poſſibly come out of his Mouth; for he had never uſed *Faſtneſſes* in any other Senſe, but that of a Sort of *inacceſſible* Places, as may be about *Carliſle*, and thoſe Parts: That among a hundred Witneſſes of Dr. *Kennett*'s Converſation and Correſpondence, no one cou'd ever ſay, he had ever any Grounds to believe, that he had ever, in Diſcourſe or Writing, intimated any ſuch Thing: That his Lordſhip offer'd, indeed, to produce one Witneſs from *Child*'s Coffee-Houſe, that pretended, he heard another Perſon tell ſuch a Story of Dr. *Kennett:* But that other Perſon, a *creditable* Man, deny'd, in the publick Prints, that he ſaid, or meant any ſuch Thing: And the Accuſer was a *Party-Man, broken in Credit and Fortune:* And yet his Lordſhip, when he himſelf might have *known*, that this Story was publickly con-

contradicted, in the fulleſt Manner, ſent the *Dean* Word, that the pretended Author of it, did *own* and *avouch* it: That the Biſhop of *Carliſle*, after he had made up his Relation of this Matter, in his printed Letter to the Biſhop of *Bangor*, wou'd never condeſcend to anſwer any Queſtions, or Expoſtulations about it; but thought it ſufficient, that he had *ſaid* it; and it needed no farther Proof: In a Word, it appear'd, not only from his moſt ſolemn Denial of it, but alſo from theſe, and many other Circumſtances, concurring Probabilities, and fair Preſumptions, that Dr. *Kennett* was not the Author of this Story to the Biſhop of *Carliſle*, but that his Lordſhip was ſome *other* Way led into this groſs and fatal Miſtake, concerning pretended Alterations in the Biſhop of *Bangor*'s Sermon.

But that which I wou'd rather obſerve upon this Matter, is, that the *Dean*'s Proteſtation was not only exceeding *ſolemn*, but *full*, *poſitive* and *peremptory*, without any evaſive Word or Salvo; whereas the *Biſhop*'s had a ſaving Clauſe incerted— He ſays, *to the beſt of his Remembrance*, it was ſo and ſo; which *beſt*, it too evidently appear'd, was ſo very *bad*, that there is no Ground in the World

World to depend upon it againſt the Dean of *Peterborough*'s *full, poſitive, and peremptory* Aſſertion *, and moſt ſolemn Appeal to God for the Truth of what he had affirm'd.

* Dr. *Kennett*, in his third Letter to the Biſhop of *Carliſle*, thus expreſſes himſelf. --- " I wou'd ſacrifice any Thing to your " Lordſhip but my good Conſcience and ſteady Reſolution to " abide by the Truth. In this Queſtion of your Lordſhip's " raiſing, whether I did not tell you of ſome ſuch Intrigue, I " have honeſtly anſwer'd *No*; poſitively *No*; never in my Life. " I wou'd have expreſs'd it *to the beſt of my Knowledge, and as* " *far as I can remember*; but that if I had ever done or ſaid the " Thing, I cou'd not but *remember* it, and muſt needs *know* " whether I had ever any ſuch Thought in my Heart. I never " had any ſuch Thought, nor cou'd I have any ſuch Words " with your Lordſhip, nor with any Friend or Foe whatever" *Vide* Appendix, Numb. 5. And in another Letter thus. --- " In " the Matters now before us, the Truth doth not depend upon " my Memory good or bad. It is not only my *no Way remem-* " *bring* the Thing, but my never once *imagining* any ſuch " Thing, my never *hearing* the leaſt of it, 'till your Lordſhip, " too late, imparted to me your own Apprehenſion of it, and " that in Words very different from thoſe in your Lordſhip's prin- " ted Letter to the Biſhop of *Bangor*. So that it is not my *Memory*, " it is my *Knowledge*, my full *Conviction*, my firmeſt *Perſuaſion*, " that I never *did* ſay, I never *cou'd* ſay, what your Lordſhip, *to* " *the beſt of your Remembrance* hath accus'd me of to the whole " World." Numb. 6. And in a Letter to a Right Rev. Biſhop (not publiſh'd) he thus ſpeaks. --- *Truth is a ſacred Thing, and I would not deny it for any Conſideration in this World. I do by no Means queſtion his Lordſhip's Sincerity, and I thank God, I am confident of my own.*

This

This however, I was willing to remark, to ſhew that both the *contrary* Proteſtations, may ſtand with *Truth*; that his *Lordſhip*'s oppoſite Appeal, does not in the leaſt invalidate the *Dean*'s; and that in Charity we may, and ought to attribute his Lordſhip's Conduct in this, and ſome other Points, to *miſtake in Memory*, (which his Lordſhip ſhew'd all along he was very apt to fall into) without any ſuch impeachment of his *Integrity*, as ſuppoſing him either a deſign'd Inventer, or conſcious of the Falſhood of ſuch a Story.

There was one or two Things commonly objected againſt Dr. *Kennett*, in Favour of the Lord Biſhop of *Carliſle:* One was, that the Doctor, in his Anſwer to the Biſhop's Charge, had frankly declar'd his Belief, that his Lordſhip had acted with *Integrity* in that Matter. This is fully anſwer'd above: The Biſhop declar'd, that what he ſaid relating to Dr. *Kennett* was true, *to the beſt of his Remembrance*, [p. 17. of his Letter to the *Biſhop of Bangor*] which I truly hope and believe, as to *other* Matters too, wherein his *Lordſhip* cou'd not deny, but he was exceedingly *miſtaken.* The *Dean*'s reſolving this, into *ſincere Miſtakes in Memory*, was, indeed, (how much

much ſoever ſlighted by his Lordſhip) the kindeſt Thing that cou'd be ſaid; an *Expedient ſo friendly*, that it ought to have been thankfully accepted, and not made an *Objection* againſt him. The *Biſhop* had once a good Opinion of the *Dean:* He had been intimately acquainted with him for fifteen Years together; and when he propos'd to cite him for a Witneſs in this very Cauſe, he proclaim'd to the World, that he was a *Perſon of unqueſtionable Veracity*; and, I dare ſay, his *Lordſhip* then believ'd himſelf.

There was another Objection againſt Dr. *Kennett*, that, *He wrote the Biſhop Word, he believ'd he could tell how his* Lordſhip *was drawn into that Miſtake*; and yet did not tell him. His Lordſhip caught at this Suggeſtion, as one willing to be help'd out of the Briars; but he complain'd, that he did not explain himſelf, without ſtaying a Poſt or two for his Explication. The Truth of that Matter was ſoon repreſented to his *Lordſhip*, and cannot be deny'd. The *Biſhop* knew he had been irritated extremely much againſt the Biſhop of *Bangor*, on the publick and private Accounts, and ſpoke of him in Terms not to be put in Writing; that, under all theſe

theſe ill Reſentments, he was frequently inveighing againſt the *Preſervative, and Sermon before the King*, in the ſevereſt Manner; that, upon ſuch Diſcourſe, the *Dean* was a frequent Moderator, and labour'd to mitigate his *Lordſhip*'s Anger, ſpeaking with Charity and Decency on the Biſhop of *Bangor*'s Side, and declaring his utter Diſlike of the *inferiour* Clergies falling upon a *Biſhop*, for a Sermon Licenc'd by a Command of the *ſupreme Ordinary*; and farther expreſſing himſelf, that he did not underſtand the hard Senſe that was put upon ſeveral Paſſages in it; that he thought, in the main, it was pretty well guarded, and limited, with ſaving Words, ſuch as *abſolutely*, &c. and that he had waited on the Biſhop of *Bangor* juſt about the Time his Sermon was publiſh'd, and hop'd his Lordſhip meant very well. 'Tis very probable, that, ſoon after this, the Biſhop of *Carliſle* heard, that the Biſhop of *Bangor* had truſted ſome Friend to help guard his Writings, which wou'd have been otherwiſe (what his Enemies wiſh'd) more offenſive, and liable to greater Exceptions. The Biſhop might innocently report this Story, 'till he was unhappily drawn in, to undertake to produce his *Vouch-*

no Dart of the Enemy cou'd wound him ſo much as that which was ſaid to come from the Hand of a Friend; the Reproach of being *ſuſpected* of the baſeſt Thing in the World, that of telling an officious, formal Story, injurious to the Biſhop of *Bangor*, (for whom he had a great Reſpect on Account of his excellent Writings in Defence of our Conſtitution in Church and State; and, in Regard he was a long Fellow-Sufferer with his Lordſhip, in the ſame Cauſe of *Engliſh* Rights and Liberties, and *Proteſtant Succeſſion*) and of no Manner of Advantage to himſelf; a Story that had not the leaſt Foundation for it; and cou'd he have been capable of inventing it, it cou'd have ſerv'd no other Purpoſe, but (what he utterly abhorr'd) to have vilify'd *one* worthy Prelate, and to have deceiv'd *another:* He knew there was a Party-Prejudice, that wou'd catch at any Thing, and *believe*, or *pretend* to believe, any Thing to their Purpoſe; and that, when the Biſhop of *Carliſle* had publiſh'd ſuch a Conceit, a Number of People wou'd run away with it; and the ſame People wou'd not be ſatisfy'd with any Proteſtations againſt it; nor with the beſt Reaſons and Arguments

that

that cou'd be offer'd for the Diſproof of it. He did not value the ſcoundrel Pamphlets that he ſaw daily advertis'd, and publiſh'd againſt him, nor the ſcurrilous Letters ſent to him; (he us'd to ſay, that a good Man muſt be above the Notice of *foul Paper*) but it cou'd not but give him ſome Concern, that he had Reaſon to think he had loſt ſome of his *greateſt Friends*, for no Reaſon but that, in Truth, deſerving to be the greater Friend: He ſaw what he had brought upon his own Head, by not ſubmitting to the Charge of making a Lye: No Quarter, or Favour, from ſome Great Men, who had thought fit to declare themſelves Enemies to the Biſhop of *Bangor*.

The Truth is, the *Dean* had before been expos'd to the Jealouſy and Diſpleaſure of ſome of his old Friends, for no Cauſe, but that of not running into new Meaſures with them. He cou'd not but approve the Attempt of making the *Proteſtant Diſſenters* more eaſy, by Repealing a Law made to their Prejudice, meerly for their faithful Adherence to the *Proteſtant Succeſſion* in the late Reign *. The Biſhop of *Carliſle* tells

 us,

* In a Letter to my ſelf, dated *April* 13, 1717, he has theſe Words. ------ The Bill for Relieving the Diſſenters in Matters of Civil

us, that " *The Repeal of the Law againſt Oc-*
" *caſional Conformity was then on the Anvil;*
" *and 'twas confidently given out, that above*
" *twenty of the Biſhops were ready to give their*
" *Aſſent to a Bill for that Purpoſe:* It manifeſt-
" ly appear'd *that the very Reverſe of this Story*
" *was true.*" Which the *Dean* was ſorry for; and cou'd not but *own* it to thoſe who did not like ſuch Diſcourſe. He, in like Manner, freely expreſs'd his great Reſpect for the Lord Biſhop of *Bangor*, on Account of his publick Services to this *Proteſtant* Church and Nation, and his utter Diſlike of the Proceedings againſt him in the Lower

Civil Right and Property, conſiſtent with the Security of the Eſtabliſh'd Church, ſeems to be due to them as *Engliſh Proteſtants*, and faithful Subjects.---- However, it muſt be oppos'd in the Name of the Church. Had the Miniſtry been more early fix'd, and ſteady Meaſures taken, it had met with leſs Oppoſition. I wiſh the *Biſhops* had declar'd nothing 'till they had ſeen the Bill, and kept it more in their Power of Reconciling it intirely to the Peace and true Intereſt of Religion, as by Law Eſtabliſh'd in the Church of *England*. I doubt if it go on, ſome who were againſt it will find an odd Expedient for it, and rather than be thought to juſtify occaſional Communion, will offer more than the firſt Demand, even to Abrogate the Teſt Act, when all had been content with reſtoring *Toleration* to the State of the *Revolution*.

Houſe

Houſe of *Convocation*. Theſe Things rendered him very obnoxious to thoſe, who had entertain'd other Apprehenſions of Things, and gone into other Meaſures; and this made them the more ready to catch hold of the Occaſion given by the Biſhop of *Carliſle*'s Report, to ſhew him the leſs Countenance and Favour.

So far did this Prejudice prevail, that the *Dean*'s Enemies hop'd, and confidently reported, that it wou'd be an effectual Bar to his farther Advancement in the Church: But, beſides many others, there was one, * in high Favour with the *King*, who faithfully ſtood by him to the laſt, (a *Prelate* of great Learning, Piety and Charity; of true Integrity, joyn'd with conſummate Wiſdom, and a maſterly Addreſs in publick Affairs) and the *Dean* was ſo well known to others at the Helm, to be both an able, and a ſteady, honeſt Man, that upon the Deceaſe of Dr. *Cumberland*, Biſhop of *Peterborough*, he was immediately promoted to that See.

He was conſecrated Biſhop of *Peterborough* at *Lambeth* Chapel, on *Sunday*, Novemb. 9, 1718.

* Dr. *Charles Trimnel*, Biſhop of *Norwich*; afterwards tranſlated to *Wincheſter*.

His Friend, Dr. *Edward Waddington* (ſince the worthy Biſhop of *Chicheſter)* preaching the Conſecration-Sermon: In which See, having ſat little more than ten Years, he departed this Life at his Houſe in St. *James's* Street, *Weſtminſter*, on *Thurſday*, the 19th Day of *Decemb.* 1728, and was buried (according to the Direction of his Laſt Will) in the Cathedral Church of *Peterborough*; a *practical Sermon* being preach'd at his Funeral, as he himſelf had alſo deſir'd.

Having, in the foregoing Account of Biſhop *Kennett*, kept my ſelf chiefly to Matters of Fact, well atteſted in Writing, I wou'd now conclude it with the following brief Character of him, naturally ariſing from the whole. We cannot be ſo well inform'd of his *Actions*, as we have been of his *Writings*; becauſe *theſe* are publiſh'd to the World, but *thoſe* were moſt of them in his own private Keeping. There are, however, ſome Things in which he ſo much excell'd, and which ſo well deſerve the Notice of the World, that, I hope, this imperfect Attempt to point them out, will be excus'd, 'till ſome other Perſon ſhall undertake it, who is equal to ſuch a Work.

The *Oxford Antiquary* and *Hiſtorian*, Mr. *Anthony*

Anthony Wood, repreſents him, even at his firſt Appearance in the World, as an excellent *Philologiſt*, a good *Preacher*, whether in *Engliſh* or *Latin*, and well vers'd in the *Hiſtories* and *Antiquities* of our Nation, and much deſerving of the Church of *England*. (*Athenæ Oxon.* vol. 2. p. 1131.)

And indeed, his vaſt Stock of Learning began to diſplay it ſelf very early: He was betimes taken Notice of, and admir'd, as an extraordinary Perſon for his Accompliſhments, both human and divine.

He was a Man of incredible Diligence and Application, not only in his Youth, but to the very laſt. The whole Diſpoſal of himſelf was to perpetual Induſtry and Service. His chiefeſt Recreation was Variety of Employment; for, beſides thoſe Portions of Time which the Neceſſities of Nature, and of civil Life, extorted from him, there was not a Minute of the Day which he left vacant.

He had a noble *Library*, collected at a great Expence of Time, Pains, and Money; and that, not for Oſtentation, or meerly for the Pleaſure of poſſeſſing ſuch a Treaſure; for his Delight was, to be among his Books, and to be rendering them ſome Way or other uſeful to the World. Tho'

Tho' he was well acquainted with all *other* Parts of Learning, and took a particular Pleaſure in *Hiſtory*, yet he was not diverted by theſe, from acquiring a vaſt Degree of that kind of Knowledge, which his Profeſſion more eſpecially requir'd of him. He did not indeed much admire *Matters of doubtful Diſputation*, or apply himſelf to the Study of meer *Notion* and *Theory*; but he was an *excellent* and *judicious Divine*; converſant in all the moſt weighty and ſubſtantial Parts of *Divinity*; and wou'd ſpeak very readily and admirably upon any Head of that Kind, when Occaſion requir'd. His great Buſineſs was to eſtabliſh and ſecure the eſſential and moſt neceſſary Points of Religion; for the reſt, he left them to the *Diſputers of this World*; and did not envy 'em the Pleaſure they ſeem'd to take that Way.

His Sermons were very excellent; ſo fram'd, as, at once, to improve the Mind, and affect the Heart. He had a ſolid Judgment, as well as a lively Fancy; and Quickneſs of Thought, as well as Facility of Expreſſion; there is ſomething in the Style and Manner, *peculiar* to himſelf, and very entertaining to a pious Perſon. If his Diſcourſes were not always

always ſet off with the Ornaments of Language, it was not becauſe he cou'd not give them that Advantage, (for he was a great Maſter in human and divine Rhetorick) but his Judgment choſe it, as fitteſt for the Subject and Occaſion. In *many* of his Compoſitions that are publiſh'd, there may be diſcern'd the moſt beautiful Turns of Expreſſion, and great Judgment, Clearneſs, and Propriety in *all*.

His Sermons were delivered with a becoming Fervor, and enliven'd with proper Geſtures, and the juſt Decorum of Behaviour; whereby he exceedingly engag'd the Attention, and affected the Hearts of his Hearers. Indeed, all his publick Miniſtrations, were perform'd with remarkable Seriouſneſs, Reverence, and Solemnity.

He was a truly *paſtoral* Man *, had a great Senſe of the Worth of Souls, and was very

* I think it, at all Times, my Duty to promote the Intereſt of Religion, and the Good of your Pariſh, and have therefore, upon your late Vacancy, endeavour'd to make the beſt Choice I could of a Miniſter, to inſtruct you for your Soul's Health. I am verily perſuaded, that I have plac'd one among you, who is both able and willing to diſcharge the Duty of his Place; and who, I doubt not, will be careful to watch over you, as becomes a faithful Paſtor. Mr. *Brewſter*'s Letter to the Pariſhioners of St. *Botolph Aldgate*, &c.

ſol-

ſollicitous how he might moſt effectually ſerve thoſe committed to his Care. His *higher* Station in the Church did not hinder his Attendance on his *Pariſh*. He expreſs'd a ſingular Satisfaction in diſcharging all the Duties of his moſt holy Calling; and rejoic'd in nothing more than in the Succeſs of his Labours.

We may form the beſt Idea of him in his *Epiſcopal* Character, from his *own* Sermon on *the Office and good Work of a Biſhop*, and the Introduction to the *Advices* he delivered to his Clergy at his *primary Viſitation:* He himſelf was, in all Reſpects, ſuch as he deſcribes the truly Chriſtian Biſhop to be, in the *one*; and fully anſwer'd the *Expectations* he had rais'd of himſelf, in the *other*. He well knew his Duty, and faithfully perform'd it. And his Clergy were ſo ſenſible of their Loſs in his Death, that he was greatly lamented by them.

What his Behaviour was, as an *Engliſhman*, a *Proteſtant* in general, and a Member of this Reform'd Church of *England* in particular, need not be mention'd: It is abundantly evident from every Part of the foregoing Memoirs.

He

He was a truly pious and religious Man; not only regular and devout in the Worſhip of God, in private and publick, but conſtantly *acknowledging God in all his Ways*; owning his Power and Providence in the daily Occurrences of Life; and referring all Things to his Diſpoſal. It was not uncommon with him both to deſire the Prayers of his pious Friends, upon any great providential Occaſion, and affectionately to recommend them to the divine Favour and Bleſſing.

Next to his Piety towards God, his friendly and charitable Temper ought to be mention'd; as that, for which we ſhall be moſt ſenſible of our Loſs in his Death. His Diſpoſition was eaſy and gentle; his Behaviour affable and courteous. He was acceſſible, and communicative; a true Friend, as well as an admirable Pattern, to the younger Clergy; always ready to direct them in their Studies; to aſſiſt them in any Affair they were concern'd in; to help them to Cures and Employments, and ſollicit for their better Station in the Church. A ſober Clergyman, or Scholar, was always welcome to his Study, and ſure of his Countenance and Encouragement.

His

His good Will and Charity to Mankind in general, was conſpicuous in the indefatigable Labours he ſuſtain'd to promote the Intereſt of Religion and Learning, and every good Deſign. Far from engroſſing any Sort of Knowledge to himſelf, he was exceedingly free and communicative and improving, to all he convers'd with, or that, far or near, deſir'd his Aſſiſtance and Advice.

In Works of Mercy, and Charity, he took a peculiar Pleaſure; and did as zealouſly promote them, as if he had reliev'd *himſelf* by aſſiſting the Poor. He was very *liberal*, and even *bountiful* to ſome of his Relations, whoſe meaner Circumſtances requir'd his Help *. He not only occaſionally reliev'd thoſe he thought worthy of it, but conſtantly diſtributed at every *Chriſtmas*, a conſiderable Dole in Meat, Bread, Candles, Money, to the poorer Sort of Houſe-keepers in his Pariſh. He had a great Influence on ſome other charitable Perſons, to *Direct*, rather than to *Diſpoſe*,

* Very large Sums of Money were diſpos'd of, by the Biſhop this Way; as a Clergyman has declar'd, through whoſe Hands it came for that Purpoſe.

their

their Charity *. In the moſt literal Senſe, he *conſider'd the Poor and Needy*; for he was ever projecting and ſolliciting for their Relief and Support. As he was well eſteem'd by the Magiſtracy of the City, and call'd oftner than others, to preach the *Spital* Sermons, ſo he

* Among others he was well eſteem'd by the Alderman of his Ward, Sir *Charles Thorold*, Bart. who ſuffer'd him to ſuggeſt ſome proper Objects of Charity in his Life, and at his Death. His laſt Will had ſo many noble Charities bequeath'd in it, that, for the Honour of the City, as well as of that worthy Family, Dr. *Kennett*, thought fit to give an Abſtract of it, in his *Spital* Sermon, on *Tueſday* in *Eaſter* Week, 1710, p. 25. The Exhibitions to be yearly given to four poor Scholars in the Univerſity of *Oxon*, (there mention'd) were to be affixt to ſuch Colleges or Halls as he ſhou'd appoint; who accordingly nam'd St. *Edmund Hall*, *Corpus Chriſti*, *Univerſity*, and *Merton*; the firſt in reſpect to his own Education; the ſecond to his Brother's; and the two laſt in regard of Friendſhip to the Governours of them. Dr. *Kennett* had alſo a particular Acquaintance and Confidence with his late Pariſhioner at *Aldgate*, Mr. *John Pierrepoint*, who, after a Receſs from Buſineſs, was projecting how to do moſt Good in his Generation and to Poſterity; and was encourag'd by the *Dean* in what he afterwards accompliſh'd; which, as I am inform'd, was the Founding a Free-School at *Lucton* in *Herefordſhire*, for inſtructing of Children in Religion, Grammar Learning, Writing, Arithmetick, and Menſuration; the Governours whereof were incorporated by Act of Parliament, and the School endow'd with an Eſtate of about 300 *l. per Ann.* Tax Free; the

he perform'd *that* Service in the moſt uſeful and acceptable Manner. His *Sermons*, may be reckon'd among the very *beſt* on the Subject. He was a common Father to the *per-*

the Profits to be employ'd in the following Manner. To the School-Maſter 70 *l. per Ann.* To the Uſher 40 *l.* To a Writing-Maſter 40 *l.* To put out ſix Apprentices yearly 30 *l.* To be laid out in Books of Piety, to be given to each Apprentice 6 *l.* To ſet up ſix Apprentices yearly, if they appear, by Certificate to have ſerv'd their Time faithfully, and to be of the Communion of the Church of *England*, 60 *l.* Exhibitions to be allow'd to three Scholars ſtudying either at *Oxford*, or *Cambridge*, which will amount to about 60 *l.* more. The worthy Founder, in his own life Time, had expended above 1500 *l.* in Building the School-Houſe, and in walling in, planting, and making a Garden, and other Conveniences, allotting ſeveral Acres of Land for adjoining Paſture, *&c.* And dying, he left a Token of Remembrance to the *Dean*; who was ſoon after bleſs'd with an Opportunity of promoting another Charity. A wealthy and well-diſpos'd Merchant, Mr. *Arundel*, returning from *Leghorn*, and lying long at *London* and the *Bath*, in a weak Condition, did, by his laſt Will, bequeath many charitable Legacies, and among others 500 *l.* to be diſpoſed among poor Widows, *&c.* at the Diſcretion, and by the Diſtribution of Dr. *White Kennett*, and his Brother, Mr. *Baſil Kennett*. Which Sum was duly paid by the Executor, and faithfully diſtributed by the ſaid Truſtees in ſeveral Portions, at ſeveral Times: Tho' upon this Occaſion, the Applications and Importunities were ſo very preſſing and interrupting, and poor People ſo full of Envyings and Murmurs, that the *Dean* was often heard to complain of the hard Office; and to obſerve, that even a *Lord Almoner* is not to be envied, 'till he can ſatisfy all Perſons, and Anſwer all Requeſts.

ſecuted

ſecuted and *afflicted*; and the *Brethren* and *Strangers*, whoſe Bowels he caus'd to be *refreſhed*, *will bear Witneſs of his Charity before the Church.*

I ſhall only add, that He was a Man of great Probity, Courage, and Reſolution, in the Diſcharge of his Duty. He liv'd (eſpecially ſince the *Revolution*) in Times of great Trial and Diſcrimation; and in all of them, he approv'd his ſteady, inflexible, and fearleſs Temper. The Frowns of great Men in Power, cou'd no more awe him, than popular Clamours cou'd ſhake his Stedfaſtneſs. However he might be otherwiſe repreſented by ſome, I cannot but think he was too *plain* a Man for the preſent Mode; which made him once ſay to a Friend, that he *ſhould never make a good Court Biſhop.* He was diſpos'd rather to *ſerve* great Men, than to *court* them; and perhaps he did not ſpeed the better for that Humour.

He knew before-hand the Price of doing his Duty; how many *factious* and *ill* Men he muſt diſpleaſe, what Cenſures and Abuſes he muſt endure, and what Hazards he muſt run. He was long an Oppoſer of the deſtructive Principles and Practices, of the E-

nemies of our happy Conſtitution in Church and State: And, in return, the Rage and bitter Zeal of the whole Party appear'd, in various Forms, againſt him. But *none* of *theſe Things mov'd him.* He thought it worth his while to ſuffer all this for God's Glory, the publick Good, and the true Intereſt of our Church and Nation. *He ſtill held faſt his Integrity; and had the chriſtian Courage in this Cauſe, and the Defence of it, to fear no Man.*

A Man of *this* Temper, with all his *other* excellent Qualifications, could not fail of being of great Uſe to the World. If he did not do *all* the Good that might be expected, the Fault was not his. Many Difficulties and Embarraſments he met with: Not only the conſtant Oppoſition of *bad* Men, but the Jealouſy and Emulation of ſome *good* Men; (for they are but Men) and perhaps his Zeal againſt what he thought wrong, might unwarily engage him in Meaſures (in ſome one Inſtance) apt to *raiſe* Prejudices among thoſe who were very ready to *receive* them. But in the main Parts of his Life, he was viſibly inſpir'd both *with Boldneſs and fervent Zeal* to promote the great Ends of Religion and Virtue,

Virtue, Order and Decency, and every good Work, and with great *Wiſdom*, and *Prudence*, in the Proſecution of them; and generally ſaw happy Effects of his inceſſant Labours and Endeavours.

I ſhall now give an exact *Catalogue* of his *Works*, *Tracts*, *Sermons*, &c. with ſome *Account* of the Occaſion, and Deſign of ſeveral of them, from *Wood*, and others.

I. A Letter from a Student at *Oxford* to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majeſty, the Church of *England* and Univerſity, *London*, 1681. This Pamphlet, which was printed in *March*, and diverſe Copies of them ſent to *Oxon*, about the 15th of the ſame Month, *An.* 1680. againſt the Time that the Parliament was to ſit, on the 21ſt of the ſaid Month, gave great Diſtaſte to the factious Party of the Houſe of Commons, who wou'd have endeavour'd to find out the Author, and have him puniſh'd, had not they been ſuddenly diſſolv'd. *John Trenchard*, ſometime Fellow of *New College*, then a Burgeſs for *Taunton* in *Somerſetſhire*, to ſerve in the ſaid Parliament, was an active Man in

this Matter, and pretended to know more than another, that it was writ by an *Oxford* Scholar. The Vice-Chancellor was desir'd by some of them to find out the Author, but, for the Reason before express'd, he desisted.

II. Poem to Mr. *E. L.* on his Majesty's dissolving the late Parliament at *Oxon*, *March* 28, 1681. It was printed on one Side of a Sheet of Paper, and hath this Beginning, *An Atheist now must a Monster be*, &c. Reprinted in a Pamphlet intitled, *The Conduct of Dr.* Kennett, *London*, 1717.

III. *Moriæ Encomium*, written by *Erasmus*: Translated into *English*, and entitled, *Wit against Wisdom*; or a *Panegyrick upon Folly*, *Oxon*, 1683, usher'd into the World by Copies of Verses made by *Matth. Morgan*, M. A. of St. *John*'s College; *William Osborne*, M. A. *James Shute*, B. A. both of *Edmund* Hall; and *Tho. Wood*, Fellow of *New College*. At the End of which Verses is the Translator's Copy on the Argument of this Book. Which has since had many other Editions.

IV. The Life of *Chabrias*, written by *Cornel. Nepos*, publish'd among the Lives of illustrious

illuſtrious Men, written by the ſaid *Nepos*, and done into *Engliſh* by ſeveral Hands of *Oxon*, *Oxford*, 1684.

V. An Addreſs of Thanks to a good Prince, preſented in the Panegyrick of *Pliny*, upon *Trajan*, the beſt of *Roman* Emperors, *London*, 1686. * This was alſo re-printed by the *Jacobite* Faction, in 1717. Before which Time, ſeveral ſcandalous Reflections having been made on the *Dean* for this Performance, it occaſion'd the following Account of it, in a *Poſtſcript* to the Tranſlation of his *Convocation Sermon*, 1710.

" He (that is the *Remarker*) ſays, the Doc-
" tor Dedicated *Pliny*'s Panegyrick to the
" late King *James*; and what if he had? only
" it happens he had not. This is an idle
" Tale among the Party, who perhaps have
" told it 'till they believe it. When the
" Truth is, there was no ſuch Dedication,
" and the Tranſlation itſelf of *Pliny* was not
" deſign'd for any Court-Addreſs. The
" young Tranſlator's Tutor, Mr. *Allam*, di-

* Add, Before which the Tranſlator hath put a large Preface, and the Life of *Pliny*, according as Sir *Robt. Stapylton* had done to his Tranſlation of the ſaid Panegyrick, which was printed at *Oxon*, in 1644.

" rected his Pupil, by Way of Exerciſe, to
" turn ſome *Latin* Tracts into *Engliſh:* The
" firſt was a little Book of *Eraſmus*, intitled,
" *Moriæ Encomium*, which the Tutor was
" pleas'd to give to a Bookſeller in *Oxford*, who
" put it in the Preſs while the Tranſlator was
" but an Under-Graduate. Another Sort of
" Taſk requir'd by the Tutor, was this Pa-
" negyrick of *Pliny* upon *Trajan*, which he
" likewiſe gave to a Bookſeller in *Oxford*,
" before the Tranſlator was M. A. deſigning
" to have it publiſh'd in the Reign of King
" *Charles* II. and a ſmall Cut of that Prince
" at full length was prepar'd, and afterwards
" put before ſeveral of the Books; tho' the
" Impreſſion happen'd to be retarded 'till the
" Death of King *Charles*; and then the ſame
" Tutor (not long before his own Death) advis'd
" a new Preface, adapted to the then receiv'd
" Opinion of King *James*, being a juſt and
" good Prince. However, there was no De-
" dication to King *James*, but to a private
" Patron, a very worthy Baronet, who came
" in heartily to the Beginning of the late
" happy Revolution. This is the whole
" Truth of that Story, that hath been ſo
" often caſt at the Doctor; not that he thinks

" him-

" himſelf oblig'd to defend every Thought " and Expreſſion of his *juvenile Studies*, when " he had poſſibly been train'd up to ſome " Notions, which he afterwards found Rea- " ſon to put away, as *Childiſh Things.*"

VI. A Book againſt Dr. *Parker*, about the Teſt, mention'd in the great Catalogue of *MS.* intit. *Liber MS.* penned *per W. Glynn.*

VII. The Life of Mr. *Wm. Somner*, the ſometime Antiquary of *Canterbury*; prefix'd to his Treatiſe of the *Roman* Ports and Forts in *Kent*, *Oxon*, 1693.

VIII. The Righteous taken away from the Evil to come, apply'd to the Death of Queen *Mary*; in a Sermon preach'd in St. *Martin*'s Church in *Oxon*, *Jan.* 20, 1694.

IX. Parochial Antiquities, attempted in the Hiſtory of *Ambroſden*, *Burceſter*, and other adjacent Parts, in the Counties of *Oxford* and *Bucks*, *Oxford*, 1695, 4to.

X. *Preface* to Sir *Henry Spelman*'s Hiſtory and Fate of Sacriledge. 1698.

XI. Eccleſiaſtical Synods, and Parliamentary Convocations in the Church of *England*, hiſtorically ſtated, and juſtly vindicated from the Miſrepreſentations of Mr. *Atterbury*, 8vo. *London*, 1701.

XII. An Occaſional Letter, on the Subject of *Engliſh* Convocations, *London*, 1701.

XIII. The Hiſtory of the Convocation of the Prelates and Clergy of the Province of *Canterbury*, ſummon'd to meet in the Cathedral Church of St. *Paul*, *London*, on *Feb.* 6, 1700. In Anſwer to a Narrative of the Proceedings of the Lower Houſe of Convocation, 4to. *London*, 1702.

XIV. A Sermon preach'd at *Bow-Church*, *London*, before the Societies of Reformation, on *Monday*, the 29th of *December*, 1701. Publiſh'd at their Requeſt, *Lond.* 1702.

XV. A compaſſionate Enquiry into the Cauſes of the Civil War. In a Sermon preach'd in the Church of St. *Botolph Aldgate*, the 30th of *January*, 1703.

XVI. The Glory of Children in their Fathers. A Sermon preach'd in the Cathedral Church of St. *Paul*, before the Sons of the Clergy, *Decemb.* 3, 1702. Publiſh'd at the Requeſt of the Stewards. With an Abſtract of the Royal Charter erecting a Corporation for Relief of the poor Widows and Children of Clergymen; and an Account of the Charities annually diſpos'd to thoſe pious Purpoſes, *Lond.* 1703.

XVII. The

XVII. The Caſe of Impropriations, and of the Augmentation of Vicarages, and other inſufficient Cures, ſtated by Hiſtory and Law, from the firſt Uſurpation of Popes and Monks, to her Majeſty's Royal Bounty lately extended to the poorer Clergy of the Church of *England*. With an Appendix of Records and Memorials relating to that Subject, 8vo. *Lond.* 1704.

XVIII. Preface to Sir *Henry Spelman*'s and Dr. *Ryve*'s two Tracts, *Lond.* 1704.

XIX. A Sermon preach'd in the Pariſh-Church of St. *Botolph Aldgate*, in *London*, on *Dec.* 7, 1704, the Day of ſolemn Thankſgiving for the late glorious Victory obtain'd over the *French* and *Bavarians*, by the Forces of her Majeſty, and her Allies, under the Command of the Duke of *Marlborough*, *Lond.* 1704. " Wherein the Preacher, with-
" out any particular Obligation to the great
" General, has given ſuch a Character of
" him, as ſeems to have more of the Beau-
" ties of Truth and Decency in it, than are
" to be met with in any of the Variety of
" Panegyricks, and due Encomiums, that were
" then made from the Pulpit, or the Preſs;

" at

" at leaſt, than in any that paſt under my " Obſervation ".

XX. A Thankſgiving Sermon at St. *Paul's*, *March* 8, 1704-5.

XXI. A Sermon preach'd before the Honourable Houſe of Commons, at St. *Margaret's Weſtminſter*, on *Wedneſday*, *Jan.* 30, 1705-6.

XXII. The Office and good Work of a Biſhop. A Sermon preach'd at *Lambeth* Chapel, at the Conſecration of the Right Reverend Father in God, *William* Lord Biſhop of *Lincoln*, on *Sunday*, *Oct.* 21, 1725. Publiſh'd at the Deſire of the Archbiſhop and Biſhops, *Lond.* 1706.

XXIII. The Charity of Schools for poor Children recommended. In a Sermon preach'd in the Pariſh-Church of St. *Sepulchre's*, *May* 16, 1706. — Publiſh'd at the Requeſt of many concern'd in that Charity, *London*, 1706.

XXIV. The Duties of Rejoicing in a Day of Proſperity recommended. In a Sermon preach'd before the Queen, at her Royal Chapel at *Windſor*, on *Sunday*, *June* 23, 1706. " In which, he gives an admirable " Deſcription of the publick Happineſs which " will

" will be found agreeable to thoſe who turn " to the Hiſtory of that Time, eſpecially the " Campaign in the Beginning of that Year. " When After-Ages come to judge of the " Language of the *Pulpit* in the Reign of " Queen *Anne*, they will compare the " Thankſgiving Sermons for repeated *Vic-* " *tories* and *Succeſſes* by Sea and Land, with " the Thankſgiving Sermons for what they " call'd the *Queen*'s *Peace*; and they will ſee " how naturally *Engliſhmens* Thoughts, and " Words, flowed in the juſt Praiſes of the " *one*, and how hard it was to commend the " *other*. So was it, not long ago, obſerv'd " among the Senators, that the ſame fluent " Orator has, at different Times, ſpoke on " *both* Sides of the Houſe; but when he " ſpoke on the wrong *Side*, the *Cauſe* wou'd " not ſupport his *Eloquence:* Even the *Gre-* " *cian*, and the *Roman* Oratory, has been of- " ten obſerv'd, to be founded on the Love of " their Country, and a Zeal for the Liber- " ties and Honour of it ".

XXV. The *third* Volume of the compleat Hiſtory of *England*; containing, 1. The Hiſtory and Life of King *Charles* I. 2. — Of King *Charles* II. 3. — Of King *James* II. 4. Of

4. Of King *William* and Queen *Mary*.
5. King *William* III. All new writ by a learned and impartial Hand. *Fol. Lond.* 1706. Since re-printed, with many Corrections, and large Additions.

XXVI. An Account of the Society for Propagating the Goſpel in foreign Parts, eſtabliſh'd by the Royal Charter of King *William* III. with their Proceedings, and Succeſs, and Hopes of continual Progreſs under the happy Reign of her moſt excellent Majeſty Queen *Anne*, 4to. *Lond.* 1706.

XXVII. A Sermon preach'd at the Funeral of the Right Noble *William* Duke of *Devonſhire*, in the Church of *All-hallows* in *Derby*, on *Friday*, *Sept.* 5, 1707. With ſome Memoirs of the Family of *Cavendiſh*, 8vo. *Lond.* 1708.

XXVIII. The Chriſtian Scholar, in Rules and Directions for Children and Youth ſent to *Engliſh* Schools; more eſpecially deſign'd for the poor Boys, taught and cloath'd by Charity, in the Pariſh of St. *Botolph Aldgate*, *Lond.* 1708.

XXIX. The excellent Daughter. A Sermon for the Relief of the poor Girls, taught and cloath'd by Charity, within the Pariſh of St. *Botolph*

Botolph Aldgate: With proper Leſſons of the Duties of Daughters, *Lond.* 1708.

XXX. A Vindication of the Church and Clergy of *England*, from ſome late Reproaches rudely and unjuſtly caſt upon them, *Lond.* 1709. 8vo. " The Occaſion of this Tract, " was a Pamphlet publiſh'd by one *S.* Cu- " rate of a Pariſh near the City, then a noi- " ſy High-Church-Man, afterwards among " the Nonjurors, reviling great Numbers of " the Clergy in a very indecent Manner; " intitled, *An Appeal of the Clergy of the* " *Church of* England *to my Lords the Biſhops,* " *humbly beſeeching them to move her moſt Sa-* " *cred Majeſty to redreſs their Grievances,* &c. And again, " *The Church of* England's *Com-* " *plaint againſt the Irregularities of ſome of* " *its Clergy,* &c.". The Anſwer publiſh'd by the *Dean*, was deſign'd, " to vindicate " the Clergy from the Charge brought " againſt them by this Man, on ſeveral " Heads; which he ſtated with juſt Reſpect " to the Rules of the Church, and to the " Practice of the better Part of the Clergy".

XXXI. A true Anſwer to Dr. *Sacheverell's* Sermon, before the Lord Mayor, *Nov.* 5, 1709.

In

In a Letter to one of the Aldermen, *Lond.* 1709. 8vo.

XXXII. Glory to God, and Gratitude to Benefactors. A Sermon preach'd before the Queen, in her Royal Chapel of St. *James's*, on *Tueſday*, the 22d of *November*, 1709, the Day of publick Thankſgiving for the ſignal and glorious Victory at *Blaregnies*, near *Mons* in *Hainalt*. Publiſh'd by her Majeſty's Special Command, *Lond.* 1709. " In my *former* Account of the *Dean's* Writings, I " had recited ſeveral large Paſſages from this " Sermon, which cou'd not create Wearineſs " to any true *Engliſh* Reader. I did this, to " ſhew *he* did not change his Opinion, 'till " it pleas'd the *Queen* to change her Miniſtry and Meaſures; and to *give*, or rather " *take* a *Peace*; that, to ſpeak ſoftly, was " the moſt unſuitable Event of a ſucceſsful " War. And, I confeſs, I had one more " Deſign, in repeating the Characters there " given of the Duke of *Marlborough*, and " his eminent Services to *Great Britain* and " *Europe*, to rebuke a little the Baſeneſs of " that Party, who have done all they can to " diminiſh and detract from the Merits of " that *Great Man*; and thereby to leſſen the " Honour

" Honour of their own Nation. Will Po-
" ſterity ever believe, that, after all the in-
" trepid Conduct, and unparallel'd Glories
" of the Duke of *Marlborough*, he was, in
" the Midſt of them, ſtopt by a Faction at
" Home, was diſgrac'd, diſarm'd, and driven
" into a Sort of Baniſhment? And when
" Providence reſtor'd him to guard the Pro-
" teſtant Succeſſion, to which the Succeſs of
" his Arms had given the greateſt Strength
" and Security; will Poſterity believe, that
" they ſtill envy'd and malign'd that *Great*
" *Man* above all others; and made an *Hero*
" of another Kind of Warriour, and cry'd,
" *High-Church* and *Ormond* for ever?

XXXIII. A Letter to Mr. *Barville*, &c. This is printed in a Book, intitled, " An Account
" of the late Converſion of Mr. *John Bar-*
" *ville*, alias *Barton*, from Popery to the Re-
" form'd Church of *England:* With the
" Form of his ſolemn Abjuration of the *Ro-*
" *miſh* Religion, written by himſelf. To
" which are added, a Letter of the Rev. Dr.
" *Kennett*, Dean of *Peterborough*, to the ſaid
" Mr. *Barville*, upon Occaſion of his being
" reconcil'd to the Church of *England*. And
" alſo the Forms of Renouncing Popery,

" made

" made by ſome other late Converts, *Lond.* " 1710, 8vo."

XXXIV. The Works of Charity. In a Sermon preach'd before the Right Honourable the Lord Mayor, *&c.* in the Church of St. *Bridget*, on *Tueſday* in *Eaſter* Week, 1710, *Lond.* 1710.

XXXV. *Concio ad Synodum ab Archiepiſcopo, Epiſcopis & Clero Provinciæ Cantuarienſis*, &c. Lond. 1710.

XXXVI. The Chriſtian Neighbour. A Sermon preach'd in the Church of St. *Laurence Jewry*, before the Right Honourable the Lord Mayor, *&c.* upon the Election of a Mayor for the Year enſuing, on the Feaſt of St. *Michael*, 1711, *Lond.* 1711.

XXXVII. The Lets and Impediments in planting the Goſpel of Chriſt. A Sermon preach'd before the Society for the Propagation of the Goſpel in foreign Parts, at their Anniverſary Meeting, in the Pariſh Church of St. *Mary-le-Bow*, on *Friday* the 15th of *February*, 1711-12. With ſome References relating to Matters of Fact, *&c. Lond.* 1712.

XXXVIII. A Letter, about a Motion in Convocation, to the Reverend *Tho. Brett*, L. L. D. Rector of *Betteſhanger* in *Kent*, *Lond.* 1712.

XXXIX.

XXXIX. Doing Good the Way to eternal Life. Recommended in a Spital Sermon preach'd before the Right Honourable the Lord Mayor, *&c.* on *Tueſday* in *Eaſter-Week*, the 22d of *April*, 1712, *London*, 1712.

XL. A Memorial for Proteſtants on the 5th of *Novemb.* containing a more full Diſcovery of ſome Particulars relating to the happy Deliverance of King *James* I. and the three Eſtates of the Realm of *England*, from the moſt traiterous and bloody intended Maſſacre by Gun-powder, *Anno* 1605. In a Letter to a Peer of *Great-Britain*, *London*, 1713.

XLI. A Letter to the Lord Biſhop of *Carliſle*, concerning one of his Predeceſſors, Biſhop *Merks*, on Occaſion of a new Volume for the Pretender, intitled, the Hereditary Right of the Crown of *England* aſſerted, *London*, 1713.

XLII. *Bibliothecæ Americanæ Primordia.* An Attempt towards laying the Foundation of an *American* Library, in ſeveral Books, Papers, and Writings, humbly given to the Society for Propagation of the Goſpel in foreign Parts, *&c.* 4to, *London*, 1713.

XLIII. Preface to a Sermon of Archbiſhop *Whitgift*'s, re-printed in 1714.

XLIV. The Witchcraft of the preſent Rebellion. A Sermon preach'd in the Church of St. *Mary Aldermary*, in the City of *London*, on *Sunday*, *Sept.* 25, 1715, the Time of a publick Ordination. Publiſh'd upon Requeſt of the Hearers, *London*, 1715.

XLV. A ſeaſonable Diſcourſe of the Riſe, Progreſs, Diſcovery, and utter Diſappointment of the Gun-powder Treaſon, and Rebellion, plotted by the *Papiſts*, in 1605, 3d of *James* I. as delivered in a Sermon, preach'd in the Cathedral Church of St. *Paul*, *London*, on the 5th of *Novemb.* 1715, before the Right Honourable the Lord Mayor, *&c.* *London*, 1715.

XLVI. The Wiſdom of looking backwards to judge the better on one Side and t' other; by the Speeches, Writings, Actions, and other Matters of Fact on both Sides, for the four laſt Years, *London*, 1715, 8vo.

XLVII. *The faithful Steward:* A Spital Sermon, preach'd on *Tueſday* in *Eaſter-Week*, *April* 3, 1716.

XLVIII. A Thankſgiving-Sermon for the Bleſſing of God in Suppreſſing the late unnatural

natural Rebellion; delivered in the Pariſh Church of *Aldermary*, in the City of *London*, on *Thurſday*, the 7th of *June*, 1716.

XLIX. A ſecond Letter to the Lord Biſhop of *Carliſle*, upon the Subject of Biſhop *Merks*, &c. *London*, 1716.

L. A third Letter to the Lord Biſhop of *Carliſle*, &c. *London*, 1717.

LI. Dr. *Snape* inſtructed in ſome Matters, eſpecially relating to Convocations, and Converts from Popery, *London*, 1718.

LII. Charity and Reſtitution. A Spital Sermon preach'd at the Church of St. *Bridget*, on *Eaſter-Monday*, *March* the 30th, 1719, before the Right Honourable Sir *John Ward*, Lord Mayor, *&c.* with an Application to the vain Attempts of a *Spaniſh* Invaſion, in the Year, 1588, *London*, 1719.

LIII. A Sermon preach'd before the Lords Spiritual and Temporal, in the Abby-Church of *Weſtminſter*, the 30th of *Jan.* 1719. In the Order of the Houſe for Thanks to the Preacher, *&c.* it is call'd an *Excellent Sermon.*

LIV. Monitions and Advices, delivered to the Clergy of the Dioceſs of *Peterborough*, at the primary Viſitation, held in the Months

of *July* and *Auguſt*, 1720. In two Parts. Publiſh'd at the Requeſt of the Clergy, for their Uſe and Service, *London*, 1720. 4to.

LV. An Introduction to the new Edition of a Book, intitled, *A Diſcourſe concerning the Laws Eccleſiaſtical and Civil, made againſt Hereticks by Popes, Emperors, and Kings, Provincial and General Councils, approv'd by the Church of* Rome, *&c. London*, 1723. The Biſhop of *Peterborough*'s Introduction begins with theſe Words, —*Though Popery, as improv'd by the darker Ages*, &c. He ſeems to think the ſaid *Diſcourſe* was wrote by Dr. *Maurice*; but it ſince appears, that Dr. *Whitby* was the true Author, *vid.* Twelve Sermons preach'd at the Cathedral Church of *Sarum*, p. 256. and a ſhort Account of Dr. *Whitby*, lately publiſh'd, p. 5.

LVI. A Treatiſe of Gavelkind, both Name and Thing. Shewing the true Etymology and Derivation of the one, the Nature, Antiquity, and Original of the other. With ſundry emergent Obſervations, both pleaſant and profitable to be known of *Kentiſh-Men*, and others, eſpecially ſuch as are ſtudious, either of the ancient Cuſtom, or the Common Law of this Kingdom. By (a Well-willer

willer to both) *William Somner*. The ſecond Edition, corrected from the many Errors of the former Impreſſion. To which is added, the Life of the Author, written, newly revis'd, and much enlarged, 4to. *London*, 1726.

LVII. A Regiſter and Chronicle, Eccleſiaſtical and Civil: Containing Matters of Fact, delivered in the Words of the moſt Authentick Books, Papers, and Records; digeſted in exact Order of Time. With proper Notes and References towards diſcovering and connecting the true Hiſtory of *England*, from the Reſtauration of King *Charles* II. 2 Vol. Folio, *London*, 1728.

A N

APPENDIX,

CONTAINING,

Several *Advertiſements*, and *Letters*, relating to the Dean of *Peterborough*'s Diſpute with the Biſhop of *Carliſle*; ſome of which are now firſt publiſh'd, from the Original *Manuſcripts*.

Dr. Kennett's *firſt Advertiſement*, N°. 1.

WHEREAS a Report has been induſtriouſly ſpread, that I (at laſt) am the *Perſon* who *adviſ'd* the Lord Biſhop of *Bangor*, *upon reading his late Sermon of the Kingdom of Chriſt, to inſert ſuch Words as* Abſolutely, *&c.*

I

I do hereby declare and avow, in the moſt ſerious and ſolemn Manner, that the Lord Biſhop of *Bangor* never did *ask* or *receive* any *Advice* of mine, in the preaching or publiſhing that Sermon, nor did I ever read or hear any Part of it, 'till the whole was printed and publiſhed to the World. And I do further declare and proteſt, that (God ſo now help me, and hereafter judge me) I never did ſay or ſuggeſt any ſuch Thing to any Right Reverend Prelate, or to any Man alive. I believ'd the contrary, and often affirm'd the contrary, before ever I ſaw or heard of any *Advertiſement* about it; for it was my profeſs'd Opinion, that the Lord Biſhop of *Bangor*, had preach'd and publiſh'd that Sermon, according to his Lordſhip's own Judgment, without the Aſſiſtance or Advice of any other Perſon.

Peterb. July 6, 1717. WHITE KENNETT.

Dr. Kennett's *ſecond Advertiſement*, N°. 2.

IN our ſuffering Injuries, it is natural to complain, eſpecially when there is no

other legal Redreſs. I cannot enough complain of the hard and inſufferable Uſage I have met with, in being repreſented to be the *Author* of a falſe *Story*, which I never related, or intimated, or thought of, 'till I received the Notice of it in a Letter from the Lord Biſhop of *Carliſle*, dated *June* 29, 1717. I beg Leave once more to declare and proteſt my Innocency in that Matter, before the Searcher of all Hearts: And I would now only refer Mankind to the Way and Manner of bringing and ſupporting that manifold Charge againſt me. The firſt Charge was drawn up by the Reverend Dr. *Snape*, as upon Information, from *a Perſon of unqueſtionable Veracity, and of a high and ſacred Station, who would charge himſelf with the Proof of it; that* Abſolutely's, *and* Properly's, *and ſuch like evaſive Words were omitted in the Biſhop of* Bangor's *Sermon, as it was originally compos'd; and that his Lordſhip, before it was preach'd, ſhew'd it a certain Perſon without ſuch Limitations, and was with* Difficulty *prevail'd upon by him, to inſert them by Way of Caution.* And again, *that a living Man had teſtified, that it was preach'd with his Knowledge, and ſubmitted to his Correction.*

rection. *Dr.* Snape's *ſecond Letter to the Biſhop of* Bangor, p. 40, 67. This Charge was renew'd in a ſomewhat different Strain, that *the Lord Biſhop of* Carliſle *declared, that he had ſpoke with the Perſon who advis'd my Lord of* Bangor, *upon reading his Sermon, to inſert ſuch Words as* Abſolutely, *&c. Advertiſement of Dr.* Snape, *atteſted by the Biſhop of* Carliſle, *June* 28, 1717. If I was the *Perſon* and the *living Man* then meant, or intended to be afterwards expreſly nam'd, did the *Perſon of unqueſtionable Veracity* prove as much as he *charg'd himſelf with the Proof of?* Did he *prove the Affirmative,* or did he not affirm a contrary Thing? For he abſolutely denied his ſaying what Dr. *Snape* had ſo printed. And in another Advertiſement under his Lordſhip's Hand, *July* 1, he declares, *I never did affirm that the Words* Abſolutely *and* Properly, *&c. were inſerted in his Sermon, by Way of Caution, before it was preach'd, but that before it was publiſhed, they were ſo inſerted, I did, and do ſtill verily believe, this Miſtake in Dr.* Snape's *Report of my Evidence, I mark'd in his Advertiſement,* &c. So that as to that *firſt* Report of Dr. *Snape,* the Biſhop is ſo far from affirming it in the moſt material Cir-

Circumſtance, that he has deny'd and renounced as a *Miſtake* in Dr. *Snape*.

It was fit therefore, that the Lord Biſhop of *Carliſle*, to avoid ſuch Miſtakes, ſhould have the wording of his own Teſtimony; and his Lordſhip did thus word it in a third Report; *I do know and affirm, that there is ſuch a Perſon in the World, who averr'd to me, that he did, with Difficulty, prevail with the Lord Biſhop of* Bangor *to inſert thoſe Words in his Sermon before it was publiſhed.* This now was no ſecond-hand Report, as was that before *miſtaken*, but comes forth immediately in the Biſhop's Name. Is this therefore the final Charge in full Form to which I am to anſwer? No, his Lordſhip not abiding by theſe Words, draws up another different Form of Accuſation in his printed Letter to the Biſhop of *Bangor*, dated *July* 5, 1717.---- *The Reverend Dr.* Kennett, *Dean of* Peterborough, *is the Man I mention, from whom alone I had the Information of your Lordſhip's applying to him for Advice before the publiſhing of your Sermon, and your agreeing to the Counſel he gave, in the Manner and Form wherein I have already ſpecified it.* But was there any Thing in the double Manner and Form before

fore ſpecified, of the Biſhop of *Bangor*'s applying to me for Advice, and ſo readily agreeing to the Counſel I gave? So far from it, that I had before ſeem'd to offer and to obtrude ſuch Advice, to which the Biſhop was ſo unwilling to agree, that I did *with Difficulty prevail* with him to inſert other Words. Nor is the Coherence better in the ſecond Particular relating to the *Preſervative*: In the Advertiſement of his Lordſhip's, it is, *The ſame Perſon averr'd to me, that he had formerly us'd the like Endeavours, but in vain, to perſuade him* [*the Biſhop of* Bangor] *to inſert them* [*the Words* Abſolutely, Properly, *&c.*] *in ſome Paragraphs of his* Preſervative, *where he thought they might be of equal Service.* But in the printed Letter it is implied, that the Perſuaſions were *not in vain*, being *never more ſollicitous for any Thing in my whole Life, than I was for the inſerting of theſe in ſome Parts of that Diſcourſe which viſibly wanted them.* Beſides, there is ſome Language uſed in the reciting of my pretended Words, that never came within my Lips or Thoughts in that Senſe; and that is, that *I aſſur'd the Biſhop of* Carliſle, *that his Lordſhip* [*the Biſhop of* Bangor] *was indebted to me for thoſe Faſt-*

neſſes.

neſſes. I cannot tell whether ever I heard the Word *Faſtneſſes* in that Senſe of Limitations and Reſtrictions in Writing: But, ſure I am, I never uſed it in that Senſe, nor could have well underſtood it in any other Senſe, than as a Sort of military Term for ſafe Places of difficult Acceſs.

I was looking in the three firſt Reports for the Mention of *Time* and *Place* when and where I had told ſuch a Story; for *theſe* are Circumſtances ſeldom omitted in any Accuſation. If thoſe Circumſtances were not needful in a firſt Report; yet, upon a ſecond, or a third, that Omiſſion might have been ſupplied, or at leaſt in the Biſhop's private Letters to me, his Lordſhip ſhou'd have charg'd me *home*, (eſpecially when I had denied the Fact) with the very Day at leaſt, and the very *Place* wherein I had ſo informed his Lordſhip. Had thoſe Particulars of *Time* and *Place* been revealed to me, I believe I could have made out the ill Coherence, and, perhaps, the Inconſiſtency of them, according to the Benefit allowed to every accuſed Party. There is, indeed, in the fourth Charge, the printed Letter, p. 19. an Intimation of *the Place of our Conference, in my Study*; but ſtill,

no

no *Time* being mentioned, I am not able to gueſs at it: I can only declare, that, to the beſt of my Remembrance, the Lord Biſhop of *Carliſle* was never in my Study with me alone, without ſome other Company, for ſeveral Months laſt paſt. It might be rather in Company than Alone; for the Biſhop is pleaſed to ſay, It was *not intruſted with him* as a Secret. Letter, p. 15. Had there been any Thing ſo *intruſted*, the Nature of the Thing, and the Dignity of another Perſon concern'd in it, would have made it a very important *Secret*; and I could not poſſibly *intruſt* it without Intreaties and Injunctions of keeping *Silence*. My Reputation, my Intereſt, my common Senſe, would lead me to have beg'd his Lordſhip to ſay Nothing of it. Yet his Lordſhip is pleas'd to ſay, that *He had not much conceal'd my Name*; that is, reſolving to make uſe of it, he was bound to inſiſt upon it: Otherwiſe his Lordſhip did *conceal my Name* from thoſe who were moſt concern'd to know it: He did *conceal* it from *My ſelf* till it was too late to call in his Words to *others*; he did *conceal* it from Dr. *Hutchinſon*, who, in the Preſence of Mr. *Checkely*, gueſs'd at *another* Name: And he was pleas'd to conceal it from the Biſhop of *Bangor*, who had moſt

moſt Right to know it, and to be put upon his Guard, whether the Thing were true or falſe. And, I dare ſay, his Lordſhip did *conceal* it from all Mankind till about the 29th of *June*, when it became neceſſary to name a Man. And yet now, at laſt, his Lordſhip is pleas'd to think, that it was ſo little a Secret, that I was rather fond of proclaiming it. *The former Part of his Story was told with ſuch an Air of Complacency, Satisfaction, and Comfort, that I could look upon it no otherwiſe than as a certain Sign of the Pleaſure he took on reflecting on his own Happineſs, in being thus ſerviceable to his* FRIEND; *and I was thereupon the leſs cautious in reporting what my Friend ſeem'd deſirous to make publick for his own Honour.*

If I had thought it any *Happineſs* or *Honour*, I ſhould not have communicated the Thing to the Lord Biſhop of *Carliſle*, of all Men living; becauſe he would have thought it a *Misfortune* and *Reproach* to me: And had I told his Lordſhip any ſuch Secret, he would have been angry at it; and it muſt have immediately broke off that Friendſhip and Familiarity, which his Lordſhip was pleaſed to continue ſome Time after; and the

the Continuance of them, was a Demonſtration, that I had never inform'd his Lordſhip of any Thing ſo diſagreeable and offenſive to him. But certainly if I had *ſeem'd deſirous to make it publick*, I muſt have mention'd it to ſome other Prelate or Divine; I muſt have let it fall to my very worthy Neighbour of the Biſhop of *Carliſle*'s Acquaintance; I muſt have given Hints of it in ſome of the too many Letters to my Friends in the Country. But I dare put it upon this Iſſue, that no mortal Man will ſay, with any Proof, that I ever, in Diſcourſe or Writing, have aſſerted or inſinuated any ſuch Thing, as that I aſſiſted or advis'd the Biſhop of *Bangor* in amending or altering any one Word in his late *Sermon* before the King, his *Preſervative*, or any other Writing whatſoever.

To conclude: If his Lordſhip's Authority were never ſo great, and mine were nothing; if his Lordſhip's Aſſertions, not agreeable to each other, muſt be believ'd, and my repeated and uniform Aſſeverations to the contrary, can have no Credit; I have one more Appeal to make (which I am not willing ſhould be made without his Lordſhip's Conſent)

ſent) and that is to his Lordſhip's own private Letters to me, eſpecially that of his firſt imparting the Secret to me, dated, *June* the 29th. Wherein his Lordſhip hath acknowledged, that he was *provok'd to ſay it*; that it was *a Tranſport of extraordinary Indignation* in him that when he *had blabb'd it out, it was poſſible for an honeſt Man not to abide by it*; that he has a Quarrel *with himſelf for his Raſhneſs in bringing me*, without *my Privity, into the ſame Scrape with himſelf*; uſing ſome other Expreſſions that did not affirm, but ſtrongly hope and ſuppoſe, that I muſt be the Man; in ſome Perplexity and Confuſion of Mind.

I have made the beſt Apology I can for his Lordſhip in this whole Matter, reſolving it into his *Forgetfulneſs* upon Variety of Company, and Multiplicity of Buſineſs: If his Lordſhip will not accept of this Apology, I do heartily wiſh he may be able to make a better. For I have long had a great Eſteem for his Lordſhip, and muſt ever have a Tenderneſs and Reſpect for him. And I have neither ſaid or done any Thing to detract from his Lordſhip's Reputation, but ſo far

as

as was abſolutely neceſſary to vindicate and maintain my own Integrity.

WHITE KENNETT.

A true Copy of the firſt Letter of Dr. Kennett, *Dean of* Peterborough, *to the Lord Biſhop of* Carliſle. N°. 3.

My Lord,

"BY your Lordſhip's of *June* 29, I "am ſurpriz'd to the laſt Degree "that your Lordſhip ſhould ſuppoſe me to "be that Perſon, who advis'd my Lord of "*Bangor* upon my reading of his Sermon, to "inſert ſuch Words as *Abſolutely*, &c. Your "Lordſhip's miſtaking your Man muſt ariſe "from the Variety of Company, and Mul-"tiplicity of Buſineſs, wherein your Lord-"ſhip is engag'd, and may well occaſion a "Failure of Memory, in ſome particular "Names and Things. In Truth, my Lord, "I never ſaid or thought, or could poſſibly "inſinuate any ſuch Story, falſe in it ſelf, "and never within my Lips or Heart. I "had no manner of Correſpondence with "the Biſhop of *Bangor*, about the preaching "or publiſhing his late Sermon: I never

" ſaw or heard any one Paragraph in it, be-
" fore it came out of the Preſs; I could not
" poſſibly have the Honour to prevail with
" his Lordſhip, to inſert or alter any one
" Word in it. I am as ſure as of my own
" Breathing, that I never did directly or in-
" directly, lead your Lordſhip into any ſuch
" Imagination. And if any other Perſon
" hath made uſe of my Name, in ſuch Diſ-
" courſe with your Lordſhip, he did me great
" Injuſtice. I always believ'd, and upon
" Occaſion affirm'd the Contrary, that it was
" my Opinion, that the Lord Biſhop of *Ban-*
" *gor* had acted wholly in that Matter, ac-
" cording to his own Judgment, without the
" Aſſiſtance or Advice of any other Per-
" ſon.

" I muſt therefore beg your Lordſhip to
" recollect your ſelf, and not fix an Imputa-
" tion upon me, that is wholly groundleſs
" and wrong. I always convers'd with your
" Lordſhip with *great Sincerity*, I never im-
" pos'd a falſe Thing upon you; nor would I
" now for any Hope or Fear in the World
" deny the Saying of any Thing I had once
" ſaid. Had I told ſuch a Tale, I would
" have own'd the telling of it, and have

" taken

" taken the Shame juſtly to my ſelf. But " I never affirm'd, I never ſuggeſted to your " Lordſhip or any mortal Man, that the late " Sermon of the Biſhop of *Bangor*, was " preach'd with my Knowledge, or ſubmit- " ted to my Correction. I knew nothing of " it, I had no manner of Concern in it, nor " could I have the Vanity to intimate any " ſuch Thing.

" And therefore if your Lordſhip, upon " any Miſtake in Memory, or any Miſinfor- " mation, has reported me to be the Man, " I do beſeech your Lordſhip, I do inſiſt up- " on it, that your Lordſhip would not ſuffer " that Miſtake to be impos'd upon the " World. For I muſt do my ſelf the Juſtice " to declare in the moſt ſolemn Manner, " that whoever was the Author or Relator " of ſuch a Story, I was not: And before " your Lordſhip's Letter, by this laſt Poſt, I " never heard or dream'd of the leaſt Sylla- " ble of it.

" I believe I could tell how your Lordſhip " was drawn into ſuch a Miſtake; but there " is no need at preſent, to ſay more than " what I muſt have leave to ſay, that your " Lordſhip is miſtaken if you conceive

" me to be the Perſon, who told any ſuch " Thing."

I am,
(My good Lord)
Your Lordſhip's very faithful
Humble Friend and Servant,

WHITE KENNETT.

A true Copy of a ſecond Letter of Dr. Kennett, *Dean of* Peterborough, *to the Biſhop of* Carliſle. N°. 4.

My good Lord,

" I Am heartily ſorry to ſee the publick " Papers taken up with ſuch Advertiſe- " ments of perſonal Altercation. I do not " queſtion but your Lordſhip has acted with " Sincerity in it; ſome Body no doubt has " told your Lordſhip, that Dr. *Kennett* had " done ſo and ſo. This your Lordſhip be- " liev'd, and was poſſibly confirm'd in it, " by my talking with due Reſpect of the " Biſhop of *Bangor*, and my labouring to " ſoften the harſher Senſe that was generally " put upon his Lordſhip's late Sermon. I " preſume your Lordſhip forgot the Perſon " from

" from whom you firſt had this Notion;
" 'till at laſt, you began to conclude you
" heard me ſpeak it my ſelf.

" But upon all chriſtian Faith, and moral
" Honeſty, as I aſſur'd your Lordſhip in my
" laſt, I made no ſuch Report, or Suggeſti-
" on to your Lordſhip, in any Converſation
" whatſoever. Had the Fact itſelf been true,
" that the Biſhop of *Bangor* had adviſed
" with me about the preaching or publiſh-
" ing that Sermon, and that I recommended
" the inſerting ſome Words in it; that would
" have been a Secret, that for ſeveral Reaſons,
" ſhould never have come out of my Lips.
" But there was no ſuch Fact, nor any Thing
" like it; nor could I be poſſibly under
" any Temptation of inventing ſuch a Story,
" and impoſing it upon your Lordſhip, whom
" I had never deceiv'd in my whole Life.
" Had I ſpoke of any ſuch Thing to your
" Lordſhip, I ſhould have hinted as much to his
" Grace of *Canterbury*, or the Lord Biſhop
" of *Lincoln*, or ſome other Friend. But as
" I have already appeal'd to them, I dare
" ſay, there is no Man in the World can
" ſupport your Lordſhip in ſuch an Imaginati-
" on. Nay, had your Lordſhip believ'd it

" your ſelf, before I came out of Town in the " Middle of *June*, I preſume your Lordſhip " would have taken Notice of it to me, that " I might have undeceiv'd your Lordſhip in " it, or your Lordſhip would at leaſt have " mention'd it, in the firſt Letter I had the " Favour to receive from you ſince my " coming down, dated *June* 25, or in your " ſecond, dated *June* 27, and then I could " have prevented your Lordſhip's running " into any further Miſtake. But, indeed, " my Lord, I knew nothing in the World of " your conceiving ſuch a wrong Thing of me, " 'till three Advertiſements were publiſh'd, " and even then I ſhould have little thought " my ſelf any Way concern'd in them, if your " Lordſhip, by the ſame Poſt, had not " ſent me your Opinion, that I muſt needs " be the Perſon who informed your Lordſhip " of that Matter. I received your Letter " late on *Sunday* Night, *June* 30, with the " utmoſt Surprize upon it; and could not well " underſtand it at firſt reading. When I per- " ceived your Lordſhip's Meaning, that you " did really apprehend me to be your infor- " mer; I did immediately, to the only Friend " I had with me, pity your Lordſhip's

" Miſtake,

" Miſtake, and declare that I never ſaid or " thought any ſuch Matter. And the next " Morning wrote an Anſwer, faithful and " exactly true, to which I refer my ſelf. By " your Lordſhip's laſt Advertiſement, you " charge the ſame Perſon with *averring to* " *your Lordſhip, that he had formerly us'd the* " *like Endeavours (but in vain) to perſuade* " *him* (the Lord Biſhop of *Bangor*,) *to inſert* " *theſe Words in ſome Paragraphs of his Pre-* " *ſervative.* This is a Demonſtration that I " could not be that Perſon: For I never was " made Privy to the Biſhop of *Bangor*'s wri- " ting or publiſhing his *Preſervative*, and I " believe I did not ſee his Lordſhip for a " Month before or after the Publication, and " never had one Word or Line with his Lord- " ſhip about that Book, but to thank him, " at ſome Diſtance of Time, for a printed " Copy of it. I ſee now, my Lord, what " our Enemies have been able to do. They " have prejudiced your Lordſhip againſt me " as a Friend and Favourite of the Biſhop " of *Bangor*, they have told you of my In- " timacy with his Lordſhip beyond the De- " grees of it. They have made me his " Lordſhip's Confident and even Partaker in

" his Writings. Thus they have ſuggeſted " ſo long, 'till they have referr'd your Lord- " ſhip to my own Evidence for it, and told " your Lordſhip, that I had own'd it, and " would ſtand to it. Your Lordſhip, under " theſe Thoughts, talk'd of it, 'till you ve- " rily believ'd, that I my ſelf had inform'd " you of it: When with the moſt *ſolemn Appeal* " *to God*, I never utter'd or imagin'd any " ſuch Things." [Then follows a Paſſage out of a News Letter, and the Concluſion.]

Your Lordſhip's, &c.

WH. KENNETT.

The true Copy of a third Letter of Dr. Kennett, *to the Lord Biſhop of* Carliſle. N°. 5.

My good Lord,

" I Receiv'd your Lordſhip's of *July* the " 6th; and can only aſſure your " Lordſhip, I did not furniſh the Biſhop of " *Bangor* with any new Matter; and am con- " tent that your Lordſhip may tell the " World, (as you are pleas'd to ſignify you " have

" have done in your printed Addreſs to his " Lordſhip) that you intended me no Injury, " in reporting what you underſtand I my ſelf " eſteem'd as an Honour.

" I ſhall keep only to the Matter of Fact; " that I was not advis'd with by the Biſhop " of *Bangor* about his Sermon; and that I " never gave, or offer'd, any Advice or Aſ- " ſiſtance in it.

" I would ſacrifice any Thing to your " Lordſhip, but my good Conſcience and " ſteady Reſolution to abide by the Truth, " in this Queſtion of your Lordſhip's rai- " ſing, whether I did not tell you of ſome " ſuch Intrigue; I have honeſtly anſwer'd, " *No, poſitively No*, never in my Life; there " was no ſuch Intrigue; and I never ſaid " there was. I would have expreſs'd it " *to the beſt of my Knowledge*, and *as far as* " *I can remember*; but that if I had ever " done or ſaid the Thing, I could not but " remember it, and muſt needs know whe- " ther I had ever any ſuch Thought in my " Heart; I never had any ſuch Thought, " nor could I have any ſuch Words with " your Lordſhip, nor with any Friend or " Foe whatever.

" I

" I am enough ſenſible, that if your Lord-
" ſhip will affirm ſuch a Thing, and I deny
" it; your Lordſhip's Reputation is better
" than mine, and may it always ſo be. But
" tho' in the Matter of ſingle Authority,
" your Lordſhip hath, and ought to have,
" the Advantage of me: Yet, when ſome
" Circumſtances are duely weighed, I can-
" not but hope for the Charity of many
" good Men on my Side.

" I. If I had ever ſaid any ſuch Thing, it
" was more likely to be in Company, and ſo
" before Witneſſes, than in any private Con-
" verſation. Moſt, if not all my Diſcourſe
" with your Lordſhip concerning the Biſhop
" of *Bangor*'s Sermon, was in the Preſence
" of Friends: The firſt Opportunity, (as I
" remember) was in your own Dining-Room,
" where the Lord Biſhop of *Lincoln*, and
" a Fellow of *Merton* College in *Oxford*,
" were preſent. The ſecond Opportunity
" was at the Biſhop of *Lincoln*'s Houſe. And,
" I believe, a third was in my own Study,
" with another Friend or two. Now if I
" dropt any Thing of that Senſe, or leading
" towards that Senſe, upon any one of thoſe
" Occaſions of common Converſation, ſome

" one

" one of thoſe worthy Perſons will, and " ought to give Evidence againſt me.

" II. During this Controverſy, I have kept " a Correſpondence with ſeveral old Friends, " and Men of Letters, in the Country, wri- " ting, with Freedom, of the Noiſe and " Paſſions raiſed in the Town about that " Sermon of the Kingdom of Chriſt; " and if in any one of thoſe Letters I have " hinted any ſuch Thing, as my Adviſing " the Biſhop, or Correcting his Papers, I de- " ſire, and challenge every one of my Cor- " reſpondents to inform your Lordſhip of " any ſuch Expreſſion, or Intimation, in any " one of my private Letters whatſoever.

" III. Had I ſaid this in private, and to " your Lordſhip alone, as it is not likely " your Lordſhip would have then betray'd a " Secret; ſo I could not poſſibly commit " any ſuch Secret to your Lordſhip becauſe " I had no Knowledge, no Imagination of " it. Had I been Maſter of any ſuch Se- " cret, I had a Breaſt to contain it; or, had " I been ſo fooliſh as to let it go, I muſt " have adjur'd your Lordſhip to Silence; and " your Lordſhip wou'd have readily promis'd " never to ſpeak of it; But, of my requiring

" Secrecy,

" Secrecy, or of your Lordſhip's promiſing not " to expoſe me, I dare ſay, your Lordſhip remem- " bers not any one Sign or Token whatſoever.

" IV. Had I communicated any ſuch Mat- " ter to your Lordſhip, I ſhould not have " been altogether on the Reſerve in talking " to other Prelates: I ſhould have let fall the " ſame Thing, or ſome Innuendo's of it, to the " Lord Archbiſhop of *Canterbury*, the Biſhops " of *Norwich*, *Glouceſter*, *Lincoln*, *Oxford*; " for I talk'd, more or leſs, of that Subject " with every one of them; and I may have " the Honour to call upon his *Grace*, and " their *Lordſhips*, to declare, whether I ever " rais'd the leaſt Appearance of any ſuch Story, " before any one of them. I appeal in like " Manner to Dr. *Bradford*, Dr. *Waugh*, Mr. " *Baker*, and other City Divines, with whom I " us'd to converſe with great Freedom, whe- " ther I ever caſt the leaſt Shadow of ſuch a " Thing.

" V. Had I ever related ſuch a ſingular Story " to your Lordſhip, you would have put me in " Mind of it in ſome Diſcourſe, while we were " together in Town, or in ſome early Letter " to me at this Diſtance of above ſixty Miles " from *London*. But indeed, my Lord, while

" in

" in Town, you never once hinted to me, " that I had let fall any ſuch Thing: And, " after my coming down to *Peterborough*, I " had, favourably, two Letters from your " Lordſhip, (after the publiſhing of Dr. *Snape*'s " ſecond Letter, nay, after the Advertiſement " begun) without a Syllable of that Matter " in them. It was your Lordſhip's third " Letter, of *June* the 29th, that brought " me the firſt Token of your Lordſhip's " ſuſpecting any Thing of that Kind.

" The Occaſion of your Lordſhip's Miſ- " take, muſt be, that ſome Perſon told you " an idle Story to that Effect, and made Uſe " of my Name at the End of it; implying, " that I was very intimate with the Lord " Biſhop of *Bangor*, and the moſt likely " Man to be in ſuch a Combination. This " Conjecture was receiv'd by your Lordſhip " as the more probable, becauſe you had " heard me inclining always to mitigate the " terrible Offence taken at the Biſhop's Ser- " mon; and declaring, that the Word *Ab-* " *ſolutely* did help to obviate the main Ob- " jections; and profeſſing my Opinion of " ſome of his Lordſhip's Opponents, that " they did not treat his Lordſhip decently, " nor ſeem to write with a chriſtian Spirit.

" So

" So that I doubted that it had more of po-
" litical Faſhion, than of true Regard to
" the Church, or the Goſpel. Upon this, I
" preſume, your Lordſhip began to think
" me too well affected to the Biſhop of *Ban-*
" *gor*, and that I would eſteem it an Ho-
" nour (as your Lordſhip now writes) to be
" thought an Adviſer and Corrector of that
" Sermon. And ſo your Lordſhip, without
" meaning me any great Injury, went away
" with the imperfect Notion, that by what
" you had heard by others, and from my
" ſelf, I might well enough be the Man to
" whom the Lord Biſhop of *Bangor* had
" committed the Peruſal of his Notes, and
" the Amendment of ſome Paragraphs in
" them. But, my Lord, as I never aſſum'd
" that Honour; ſo I can by no Means ac-
" cept of it.

" Your Lordſhip was under theſe amuſing
" Thoughts when Dr. *Hutchinſon* came to
" wait upon you, and in the Integrity of
" your Lordſhip's Heart you might let fall
" what you had ſo imperfectly conceived. I
" preſume Dr. *Hutchinſon* had not your
" Lordſhip's Leave to tell that Story to any
" writing Adverſary of the Biſhop of *Bangor*,

" but

" but how worthy a Divine ſoever, he did
" go away and give an immediate Account
" of it to Dr. *Snape*, who was very prudent
" in ſuſpending his Belief of that firſt Ac-
" count. And therefore to gain a Confirma-
" tion of it, the ſame Dr. *Hutchinſon* came
" to your Lordſhip a ſecond Time to get
" out the ſame Story, and then in a like ex-
" traordinary Manner the ſaid Doctor went a-
" gain to Dr. *Snape*, (whether by your Lord-
" ſhip's Leave, or not, I cannot tell) and
" did again aſſure him he had heard the
" ſame worthy Prelate a ſecond Time de-
" clare that Matter to be true, and that he
" would juſtify it to all the World. Upon
" this Dr. *Snape* drew up that Paſſage in his
" ſecond Letter, and (as I underſtand it)
" waited on your Lordſhip, read the Paſſage
" to you, and was allow'd by your Lordſhip
" to publiſh it with an Aſſurance that you
" would ſtand to it. That Allowance and
" Aſſurance given by your Lordſhip might again
" proceed, not only from the Unwillingneſs
" to recede (without the utmoſt Conviction)
" from what you had once affirm'd; but alſo
" from a Senſe of your own Innocence, that
" you had not invented ſuch a Story, and

" ſome

" ſome Body or other muſt needs have told
" you of it. And yet who, or when, or
" literally what, could not well be ſo punc-
" tually aſſerted, and therefore your Lord-
" ſhip, upon recollecting, did rather believe
" that ſuch a Caution was given to the
" Biſhop, not before it was preached, but
" before it was publiſh'd.

" In this Hurry of Thought, and Confuſi-
" on of Hearing and Talking much, your
" Lordſhip went forward in your Surmiſe
" of my being your Informant; and before
" your Lordſhip had Time to conſult me in
" it, you ſuffer'd it to be ſo thought, and ſo
" reported about Town, before I knew that
" your Lordſhip lay under any Suſpicion of
" me. And yet in all theſe Steps, I can al-
" low for your Lordſhip's Sincerity, in not in-
" venting ſuch a Story, and in not meaning any
" great Injury to me, by ſuppoſing in ſome
" Amuſement that I had told it to you. Yet
" had your Lordſhip aſk'd me any Queſtion
" about what you thus imagin'd, and taken a
" little Reſpite for my Anſwer, the Matter
" would have clear'd up without appealing to
" an ill-natur'd World. But I take it, my Lord,
" that ſome Perſons puſh'd on your Lord-
" ſhip

" ſhip to name me for that Confident and " Aſſiſtant of the Biſhop of *Bangor:* And ſo " the Rumour ſpread, and the common " News Letters had it before I thought of " publiſhing my firſt Letter to your Lord- " ſhip, which then became neceſſary towards " ſtopping the general Report in this ne- " ceſſary Defence of the Truth; I have " written to your Lordſhip, and to other " Prelates, with all the Simplicity of Thoughts " and Words natural to an innocent Man, in " the Fullneſs of my own Heart, without " conſulting any other Perſon, being ſure of " my own Integrity, and again, and again, " appealing to God for it.

Peterb. *Your Lordſhip's Faithful and*
July 9, 1717. *Sincere Humble Servant,*

WH. KENNETT.

A true Copy of the laſt Letter of Dr. Kennett, *to the Lord Biſhop of* Carliſle. N°. 6.

" MAY God of his Mercy endue me " with Patience, my Lord, and " enable me to keep my Temper, while I

" write this once more to your Lordſhip. I ne-
" verſaw your Lordſhip's printed *Letter to the*
" *Biſhop of* Bangor, ſaid to be publiſh'd on
" *Monday* laſt; but I find ſomewhat very
" *Scandalous* recited out of it, and inſerted
" in the *Evening Poſt* of *Tueſday*, *July* the 9th.
" Your Lordſhip is made there to tell the
" Biſhop of *Bangor*, that you had not *much*
" *conceal'd my Name, being no way conſcious,*
" *that what you had reported from me was in-*
" *truſted with you as a Secret.* True, my
" Lord, you did not much *conceal* my Name
" from others, but you did conceal it from
" the *Biſhop of Bangor* and from *my ſelf*;
" you might as well have *immediately* de-
" clar'd it to the Biſhop, or at leaſt, have
" told *me* of it by Word or Letter, Time
" enough to get Satisfaction in it. Your
" Lordſhip is pleas'd to ſay, it was not in-
" truſted with *you as a Secret*; but had ſuch
" a Thing been ever *intruſted* by me, the
" Nature of the Thing would have made it
" a very *great Secret:* And who would ſuſpect
" that your Lordſhip ſhould take the Liberty
" of divulging it without my Leave, when
" the Report of it would ſo much affect
" another Biſhop's Reputation, as well as
" your

" your own Diſcretion? To ſay nothing of " betraying a Friend in it: What a Delive- " rance is it, that I had no ſuch *Secret* to " commit to your Lordſhip?

" Your Lordſhip is made to ſay, that upon " *my being at ſome Diſtance from the Town, you* " *thought ſo much Reſpect was due to my Perſon* " *and Character, as to give me Notice, by Letter,* " *of what was tranſacting here, before you pub-* " *liſh'd my Name in Print.* I believe I was in " Town, and very near your Lordſhip, when " you convers'd once and twice with Dr. *Hut-* " *chinſon*; and a Word to me might have ſav'd " my *Name* and your Lordſhip's *Honour*. I be- " lieve that even Dr. *Snape*'s ſecond Letter was " publiſh'd before I came to *Peterborough*, " and your Lordſhip might have dropt a " Word to me, that I muſt vouch for a " certain Paſſage in it. In Truth, my Lord, " I cannot ſee that you were then agreed " upon your *Voucher*; had you *then* fix'd " upon *me*, you muſt in all Juſtice and " Prudence have told me of it. Who would " imagine that in a Caſe of ſuch Impor- " tance, your Lordſhip ſhould give me no " Manner of Notice, that you would uſe my " Name, 'till you had us'd it, and toſt it into " the common Papers?

" write this once more to your Lordſhip. I ne-
" ver ſaw your Lordſhip's printed *Letter to the*
" *Biſhop of* Bangor, ſaid to be publiſh'd on
" *Monday* laſt; but I find ſomewhat very
" *Scandalous* recited out of it, and inſerted
" in the *Evening Poſt* of *Tueſday, July* the 9th.
" Your Lordſhip is made there to tell the
" Biſhop of *Bangor*, that you had not *much*
" *conceal'd my Name, being no way conſcious,*
" *that what you had reported from me was in-*
" *truſted with you as a Secret.* True, my
" Lord, you did not much *conceal* my Name
" from others, but you did conceal it from
" the *Biſhop of Bangor* and from *my ſelf*;
" you might as well have *immediately* de-
" clar'd it to the Biſhop, or at leaſt, have
" told *me* of it by Word or Letter, Time
" enough to get Satisfaction in it. Your
" Lordſhip is pleas'd to ſay, it was not in-
" truſted with *you as a Secret*; but had ſuch
" a Thing been ever *intruſted* by me, the
" Nature of the Thing would have made it
" a very *great Secret:* And who would ſuſpect
" that your Lordſhip ſhould take the Liberty
" of divulging it without my Leave, when
" the Report of it would ſo much affect
" another Biſhop's Reputation, as well as

" your

" your own Diſcretion? To ſay nothing of " betraying a Friend in it: What a Delive- " rance is it, that I had no ſuch *Secret* to " commit to your Lordſhip?

" Your Lordſhip is made to ſay, that upon " *my being at ſome Diſtance from the Town, you* " *thought ſo much Reſpect was due to my Perſon* " *and Character, as to give me Notice, by Letter,* " *of what was tranſacting here, before you pub-* " *liſh'd my Name in Print.* I believe I was in " Town, and very near your Lordſhip, when " you convers'd once and twice with Dr. *Hut-* " *chinſon*; and a Word to me might have ſav'd " my *Name* and your Lordſhip's *Honour*. I be- " lieve that even Dr. *Snape*'s ſecond Letter was " publiſh'd before I came to *Peterborough*, " and your Lordſhip might have dropt a " Word to me, that I muſt vouch for a " certain Paſſage in it. In Truth, my Lord, " I cannot ſee that you were then agreed " upon your *Voucher*; had you *then* fix'd " upon *me*, you muſt in all Juſtice and " Prudence have told me of it. Who would " imagine that in a Caſe of ſuch Impor- " tance, your Lordſhip ſhould give me no " Manner of Notice, that you would uſe my " Name, 'till you had us'd it, and toſt it into " the common Papers?

" When your Lordſhip at *this Diſtance* did " give me Notice in a *third* Letter, (con- " cealing it in *two* former Letters) did your " Lordſhip then or ſince give me the *ſame* " *Notice*, that is here ſo formally inſerted, " different from your private Letters to me? " Did your Lordſhip ſend me any Copy of " the Story to be thus told, to know how " much I could avouch or diſclaim? Is this " the *Reſpect due to his Perſon and Character* " to draw up ſuch a Charge againſt a chriſti- " an Divine, and print it at large, without " ſuffering him to have a Sight of it? I " could not have done ſo by your Lordſhip, " I could rather ſubmit to have my *Right* " *Hand* cut off with this *Pen* in it.

" My Diſcourſing with your Lordſhip on " the *Report of the Lower Houſe of Con-* " *vocation*, I do acknowledge to be true " in Subſtance, not in Words: And I did " ſay, that the *Biſhop of* Bangor's *Sermon*, in " the mighty Heat and Noiſe about, was very " much, I hop'd, *miſunderſtood* and *miſrepre-* " *ſented*, or to that Effect. I would acknow- " ledge *more*, if more were true. But as to " what your Lordſhip adds, that *after ſome* " *little talk about the Words now under debate*,

" *I*

" *I aſſur'd you, with a ſmiling and pleas'd* " *Countenance, that the Biſhop of* Bangor *was* " *indebted to me for thoſe Faſtneſſes, for that I* " *had prevail'd with him to inſert them:* I " ſaid nothing of thoſe Words, nor any Thing " like them. To *be indebted for Faſtneſſes in* " *writing* could be no Phraſe of mine, nor " had I any Thought that could be poſſibly " expreſt in that Manner.

" To what End or Purpoſe could I ſay " any Thing of a Tendency that Way? " Was it to *impoſe* upon your Lordſhip? I " ſhould have ſcorn'd it, had your Lordſhip " been ſo eaſily impos'd upon. Was it to " *divert* your Lordſhip, when Nothing could " more offend you, or put me more out of " Favour? Was it the *Vanity* of aſſuming " to my ſelf any Honour, when I knew it " to be the Way of *expoſing* my ſelf to the " laſt Degree? Pray, my Lord, is it likely, " is it *poſſible*, I could ſay any ſuch Thing? " Would your Lordſhip have heard it with " any Patience? Would you not have reprov'd " me for it? Should I not have heard of it a- " gain at every Turn? Would you not have told " it to *Brethren*, as being *not conſcious it* " *was intruſted with you as a Secret?* Would

" not your Lordſhip have given ſome little " Intimation of it to the Biſhop of *Bangor*, " as a Thing highly concerning his Lordſhip " and your whole Order? Muſt it not have " preſently broke off our Friendſhip and " Correſpondence? Eſpecially if I had told " another Tale as diſagreeable to your Lord- " ſhip as the former, that I *was advis'd with* " *before* the *Publiſhing of the Biſhop of* Ban- " gor's *Preſervative, and that I was never* " *more ſollicitous for any Thing in my whole Life,* " *than I was for inſerting theſe* [Faſtneſſes] " *in ſome Parts of that Diſcourſe which viſibly* " wanted them. Here again, I am an utter " Stranger to the *Language*, and to the *Thing* " ſignified by it. I never read a Line of the " *Preſervative*, 'till it was publiſh'd from " the Preſs, and I never ſaw the *Biſhop* for, " I believe, a Month at leaſt before or after " the Publication. I had, in a very reſpect- " ful Tenderneſs, excus'd your Lordſhip upon " *forgetting* your ſelf; and I would not now " ſay, you have need of a *good Memory*.

" Your Lordſhip has indeed at the End " of the Story qualified it a little by theſe " Words, *to the beſt of your Remembrance,* " *and the ſtrickteſt Recollection you can make.*

" But

" But if *this* can ſave your Lordſhip's Cre-
" dit, it was not to ſave the Reputation of
" your Friend. I have acknowledg'd, and
" would ſtill believe, that ſuch a ſtrange
" Story could never be your Lordſhip's own
" *Invention*; but to hear it told by God
" knows whom, and to whiſper it to *one*, and
" ſpeak it out to *others*, and yet to ſay no-
" thing to *either* of the *two* Parties concern'd
" in it: Oh! this, my Lord, is —what
" ſhould not be. I know indeed, that with
" the common Vulgar, they take up a Story
" at the ſecond or third Hand, and deal it
" out again 'till they believe it, and have the
" Confidence to ſay they can tell their *Au-*
" *thor*, and if pinch'd upon it, ten to one
" they name the *wrong Man*. Nay, to con-
" feſs my own Weakneſs, (for I am but a
" Man of the inferiour Order) I have been
" told a *Narration*, and have been telling it
" to others, 'till I fancied I had it from ſuch
" a Perſon, and could be almoſt *poſitive* in
" it; when I have afterwards found my ſelf
" *miſtaken*; and I have thank'd God that his
" Grace, and the Reaſon he endued me with,
" had reſtrain'd me from being drawn into a
" Snare, and that I had not expos'd my ſelf

" and my Friend by haſtily proclaiming the " *Name* I was *miſtaken* in.

" Your *Poſtſcript*, my Lord, in the ſame " Paper, about receiving a *ſecond* Letter from " Dr. *Kennett*, ſhould have induc'd your Lord- " ſhip to acknowledge, that you had receiv'd " my *firſt Letter* before the Publication of " your *infamous* Charge upon me; and yet " went on to *aſſert* what I had ſolemnly *de-* " *ny'd*, without taking any Notice of my *De-* " *nial.* It would have been fairer if you had " recited nothing of that *ſecond Letter*, or " had given a Tranſcript of the whole, as it " was printed a Day or two after. You are " pleas'd to call it a *friendly Expedient*; I " meant it *friendly*, and I dare ſtill appeal " to the cooler Part of Mankind, whether " what I have ſaid in my Letters of your Lord- " ſhip's *ſincere Forgetfulneſs*, be not a *better Ex-* " *pedient*, I mean a *truer Apology*, than any " your Lordſhip has yet made for your ſelf.

" As to the *Share* your Lordſhip gives me " in the *Claim of Right to Miſtakes in Me-* " *mory*, I accept of it; I am too often guilty " of *Miſtakes*, and beg no greater Mercy " than to be thought *ſincere* in 'em: And " therefore when, ſooner or later, I am con-

" ſcious

" ſcious of 'em, I freely confeſs 'em. But, " my Lord, in the Matter now before us, as " the Truth does not depend upon *my Me-* " *mory* good or bad; it is not only my *no* " *Way remembring* the Thing, but my *never* " *once imagining* any ſuch Thing, my *never* " *hearing* the leaſt of it, 'till your Lordſhip, " too late, imparted to me your own Ap- " prehenſion of it, and that in Words " very *different* from thoſe in your Lordſhip's " printed *Letter to the Biſhop of* Bangor. So " that it is not my *Memory*, it is my *Know-* " *ledge*, my firmeſt *Perſuaſion*, my full *Con-* " *viction*, that I never did ſay, I never could " ſay, what your Lordſhip, *to the beſt of your* " *Remembrance*, hath accus'd me of to the " whole World. An Injury that I would " never retaliate, were it to the meaneſt Cu- " rate in this Country.

" Your Lordſhip does well to look about " and call in Evidence againſt the *Defendant*. " But I am ſatisfied there can be no Evidence " on your Lordſhip's Side. As to ——— " ——— he is a Stranger to me; but if " he be the ſame Man I have heard of, I " forgive his Cuſtom of *prating*, and I ſhall " ſtill have as much Favour and Affection for " him,

" him, as he had for the preſent Govern-
" ment. Your Lordſhip may have more ſuch
" Witneſſes from *Child*'s *Coffee-houſe*, or other
" privileged Places. His Teſtimony however
" is, I think, ſufficiently ſet aſide, by what
" your Lordſhip muſt have read, before your
" printing that Letter to me, the contrary
" Teſtimony given by Mr. *Timothy Child*,
" whom I have always taken for a ſober
" honeſt Man. And having here not to do
" with a *Superiour*, I muſt ſay that the Story
" of Mr. — — is but Falſhood and Non-
" ſenſe from the Beginning to the End of it.
" He begins with the Ceremony of my *wait-*
" *ing on the Biſhop of* Bangor, *and over a Diſh*
" *of Tea telling his Lordſhip*, &c. When I
" verily believe (I appeal to the Biſhop and
" his Family) I never, for theſe laſt ſeven
" Years, drank ſo much as *one* Diſh of Tea,
" nor any other Liquor that I know of, with
" his Lordſhip. He makes me end the Con-
" ference thus; *But, my Lord, why ſhould I*
" *ſay any Thing of that* [making a Noiſe, and
" giving Offence] *to your Lordſhip? For I am*
" *ſure, if it pleaſes your Lordſhip, it muſt pleaſe*
" *every Body*. A Speech not fit to be made
" by ſuch a Common Council Man himſelf,

" and

" and of which, I proteſt I never made one " Word for him.

" There is one Thing more, my Lord, " that I muſt take Notice of: *i. e.* that in the " ſame *Evening Poſt* (for I have no better " Authority) there is a *Letter of the Lord " Biſhop of* Carliſle, *to Dr.* Kennett, *Dean of* " Peterborough; this, whatever your Lord- " ſhip meant, will lead the World into a Be- " lief, that your Lordſhip firſt *ſent* me ſuch " a Letter, and now give a true *Copy* printed, " that I may compare it with the *Original* " in my own Hands. So I doubt, with your " Lordſhip, I publiſh'd no Letter but what " I had actually ſent to you, and what I dare " ſay, your Lordſhip had actually receiv'd, " before my being forc'd to print it in my own " Vindication. But as to that *printed Letter* " of your Lordſhip, I had never any ſuch Let- " ter under your Lordſhip's Hand, and I pre- " ſume your Lordſhip wrote it only for the " Preſs. *This* again is not what your Lord- " ſhip calls, *Anſwering me in my own Way.*

" There is one ſerious Memento given by " your Lordſhip, that we are *both* growing " *old*, and I would add to it, that we muſt " *both* think the more of *Death*, and a *Day*

" *of*

" *of Judgment*; in *that* Day I hope your " Lordſhip will have Pardon for any Defect " in *Memory*; but I can never hope to be " pardon'd for any notorious Defect in *com-* " *mon Honeſty.*

" But to take my leave: If ever I deſerv'd " the Character your Lordſhip lately meant " of me, the being a *Man of chriſtian Cou-* " *rage and Integrity*, I do deſerve it in this Diſ- " pute between us; I never began it, or " inflam'd it, or have done any Thing unjuſt " or diſhonourable in it: If I have err'd it " has been on the Right, and by giving " your Lordſhip the Benefit of *Forgetfulneſs*, " in what others will impute to another Cauſe. " I am the *injur'd Perſon*, extremely *abus'd*, " moſt ſhamefully *miſrepreſented*, *ſlander'd* " and *inſulted*; and yet, by God's Grace, I " will hold faſt my *Integrity*, and have the " *Chriſtian Courage* in this Cauſe, and the " Defence of it, to *fear no Man.*"

Your Lordſhip's Injur'd Friend, &c.

Peterb. *July* 13, 1717.

WH. KENNETT.

A

A Copy of a Letter to a Friend. N°. 7.

Dear Sir,

"YOU think me wholly taken up with "removing the Load, that has been "thrown upon me by the Northern Prelate. "And, indeed, as Reputation to an honeſt "Mind is dearer than either Goods, or Life "itſelf, I am under a great Concern and "Trouble, to find myſelf rudely charg'd with "the baſeſt Thing in the World, with a "Complication of Wickedneſs and Folly, "the *Making of a Lye*; to vilify one Biſhop, "and to delude another, (both my Friends) to "no Purpoſe but to incenſe them both againſt "me: For ſuch alone could be the End of "my telling a falſe Story of my ſecret Ser-"vice to the Biſhop of *Bangor*, to one who "hated to hear of any ſuch Thing. I be-"lieve no Man had ever an Accuſation form'd "againſt him, ſo void of the Shadow of "Truth, *i. e.* ſo impoſſible in its own Na-"ture to be true: Yet Men will believe "what they are *given up to believe*. I can "only proteſt my own Innocence, and offer "the ſtrongeſt Preſumptions of it, when no

"better

" better Proofs can be given of a Negative " not to be proved. And I hope, I have " done this in ſeveral Papers ſufficient to " convince any Man, who is not reſolv'd " (right or wrong) to believe ill of me be- " cauſe I am not of his Side.

" But however ſollicitous I am for a good " Name, and that chiefly to continue capable of " doing Good; yet I am not ſo anxious about " it, as to neglect my other neceſſary Buſineſs, " or to intermit my uſual Courſe of Studies. " Only in regard to the latter, I do indeed " often find my Thoughts interrupted, by " applying what I read to my own Caſe, ſo " far as to break the Thread of my Author, " and run away into my dear Experience of " the like Matters.

" For Example; I have now before me a " diverting Book, *The Life and Death of Sir* " Thomas Moore, written by a great Grand- " ſon of his own Name, and printed abroad, " in 4to, 1642. I have been running it over " this Day or two, by ſuch occaſional Snatch- " es, as the Duties of my Church, and the " Avocations of other Buſineſs would al- " low; but I often ſtopt ſhort, and thought " of my ſelf inſtead of the Writer and the

" Subject.

" Subject. For inſtance, p. 24, he is ob-
" ſerving that one *Brixius*, a rugged *German*,
" wrote a Book againſt the Epigrams of
" Sir *Tho. Moore*, which he call'd *Antimorus*,
" in a Stile ſo paſſionate and provoking, that
" *Eraſmus* was afraid, leaſt his Friend *Moore*
" ſhould fall upon him with equal Heat and
" Paſſion. And therefore *Eraſmus* gravely
" adviſ'd him not to let himſelf looſe againſt
" that *fooliſh Book*; *I hear* (ſays he) *what*
" *learned Men ſpeak of* Brixius *now after he*
" *hath written his* Antimore, *which as I hear*
" *it not willingly of him, ſo would I leſs wil-*
" *lingly hear them ſo ſpeak of you. Wherefore*
" *ſeeing I perceive how hard a Matter it is to*
" *temper an Anſwer to ſo ſpiteful a Book, but*
" *that you muſt give ſome Scope unto your*
" *Paſſions, I deem it beſt for you not to regard,*
" *but wholly to contemn the Matter. Yet this*
" *I would not counſel you (my beſt Friend) to*
" *do, if there were any Thing in that malici-*
" *ous* Antimore, *which did truly blemiſh your*
" *Fame, ſo that it were neceſſary for you to*
" *wipe it away*, &c.

" I could not but dwell a little upon this
" Paſſage, and indulge a few Thoughts upon
" it: That a rough Speaker, when he be-

" comes

" comes a Reviler of any Man, is the more " grating and provoking to him: That the " Party accus'd vehemently by ſuch a one " muſt needs be the more exaſperated at the " Falſeneſs of the Charge, and the rugged " Wording of it: That an honeſt Man " therefore can hardly command his Temper " in the Anſwering ſuch a boiſterous Adver- " ſary: That it would be better for the in- " nocent Perſon to ſay nothing, but let Si- " lence and Contempt rebuke the evil Speak- " er: That this indeed would be the ſafer " Rule, where a Man's good Fame and Cre- " dit are not much concern'd; but where they " are, there it becomes neceſſary to vindi- " cate them from Slander and Calumny un- " deſerv'd.

" I met with another Paſſage, p. 323, " where I ſtopt again, and reflected awhile " upon what I thought my own parallel " Caſe. When Sir *Thomas Moore* was tried " for Treaſon, the chief Evidence was one " Mr. *Rich*, who ſwore to a private Com- " munication with Sir *Thomas* in the *Tower*, " and to Words which he never utter'd: " *Againſt whom now ſworn, and forſworn, Sir* " Thomas *began in this wiſe to ſpeak. If I*

" *were*

" *were a Man, my Lords, that did not regard*
" *an Oath, I needed not at this Time in this*
" *Place, as is well known unto every one, to*
" *ſtand as an accuſed Perſon. And if this*
" *Oath,* Mr. Rich, *which you have taken, be*
" *true, then I pray that I may never ſee God in*
" *the Face, which I would not ſay, were it*
" *otherwiſe, to gain the whole World. Then*
" *did he recite, before all the Court, the whole*
" *Diſcourſe of all their Communication in the*
" Tower, *according as it was truly and ſincere-*
" *ly; adding this, In good Faith,* Mr. Rich, *I*
" *am more ſorry for your Perjury than for*
" *my own Peril; and know you, that neither*
" *I, or any other, would vouchſafe to commu-*
" *nicate with you in any Matter of Importance.*
" *— Can it therefore ſeem likely to your Honou-*
" *rable Lordſhips, that in ſo weighty a Cauſe,*
" *I ſhould ſo unadviſedly overſhoot my ſelf,*
" *as to truſt* Mr. Rich, *a Man always reputed*
" *of me of ſo little Truth and Honeſty. — I*
" *refer it to your Judgments, my Lords, whe-*
" *ther this can ſeem a Thing credible to any of*
" *you. — I have Matter ſufficient in my Mind to*
" *convince this ſlanderous Accuſation, ſo wrong-*
" *fully by this Man ſurmiſed and urged againſt*
" *me. — Sir* Thomas *alledged many other*

" *Reaſons in his own Defence, to the utter*
" *Diſcredit of Mr.* Rich's *foreſaid Evidence,*
" *and for Proof of the Clearneſs of his own*
" *Conſcience.*

" After ſome Pauſe, I fell into a few ſhort
" Reflections, how far I thought my ſelf
" concern'd in this Part of the Hiſtory. This
" raſh Accuſer of Sir *Thomas* had been his
" old Acquaintance and pretended Friend,
" and under that Advantage labour'd to be-
" tray a private Converſation with him: For
" 'tis ſaid, p. 310. *Mr.* Rich *pretending to*
" *talk friendly with Sir* Thomas, *ſaid thus*
" *unto him (as it proved after) of ſet Purpoſe.*
" There had indeed been a general Diſcourſe
" between them, upon the Subject of the King's
" Supremacy, but not a Word of that parti-
" cular Matter, which Mr. *Rich* now charg'd
" upon Sir *Thomas.* Yet, when Mr. *Rich*
" ſaw it would pleaſe and take, he dreſt up
" a Story of it, and talk'd it over, 'till for
" Shame of going backward, he was drawn
" on to ſwear it. That it being a ſingle Evi-
" dence upon private Converſation, the De-
" fendant could not otherwiſe refute it, than
" by a ſolemn Appeal to God, that there was
" no Truth in it. Yet he went on to recite

" the

" the whole Diſcourſe that had paſs'd be-
" tween them, and to aver, that there was
" not a Syllable of what Mr. *Rich* had now
" alledg'd againſt him. He then queſtion'd
" the boaſted *Veracity* and *Integrity* of the
" Witneſs, and gave him the Character of
" ſuch a raſh and looſe Man, that it was not
" likely he ſhould commit ſuch a Secret to
" ſuch a Perſon. He call'd therefore upon
" the Judges for their Opinion of the Credi-
" bility of it. When Mr. *Rich* offer'd to
" produce other Witneſſes to ſupport his
" ſingle Teſtimony, they fail'd him, and
" could ſay nothing to the Purpoſe. And
" tho' it was impoſſible for Sir *Thomas* to
" prove the Negative, yet he urg'd ſo
" many Reaſons againſt the bold Affirmation
" of his Adverſary, that he brought an *utter*
" *Diſcredit* upon his ſimple Evidence, and
" ſufficiently prov'd his own *Conſcience* to be
" clear, *&c.*

" And yet allowing for the Difference be-
" tween Treaſon and Scandal, my Caſe is a
" little harder than that of Sir *Thomas*. For
" 'tis plain they had convers'd together in
" the *Tower*, and that upon the very Mat-
" ter, tho' not in the Form depoſed: Where-

" as, the Biſhop of *Carliſle* and I had not " been in any private Talk in my *Study* (the " Place where at laſt he lays the Scene) I " dare ſay, not from the Time of the Biſhop " of *Bangor*'s preaching his Sermon, to the " Time of the Biſhop of *Carliſle*'s giving " out, that I aſſiſted his Lordſhip in it. " Again, Sir *Thomas Moore* had in his Heart " (as he denied not) what Mr. *Rich* urg'd " upon him, of diſliking the regal Supremacy, tho' he was too cautious to reveal that " Secret of his Heart to ſuch a vain Talker " as he thought Mr. *Rich* to be; but really, " in my Caſe, I never had in my Heart, or " in any ſingle Thought of it, any ſuch " Matter or Imagination, as that of Adviſing " and Aſſiſting the Biſhop of *Bangor:* I never conceiv'd or fancied any ſuch Thing, " nay, I verily believ'd, and often affirm'd the " contrary, that all the Biſhop had wrote, was " his own Judgment, without taking in the " Help of any other Perſon. Add to this, that " the Witneſſes produc'd by Mr. *Rich*, to corroborate his Evidence, were Men of Modeſty and Honour, and plainly confeſs'd they " could ſay nothing to it: But the certain " Witneſs pick'd up by the Biſhop of *Carliſle*'s

" Brother,

" Brother, tho' magnified by the Biſhop as " an *eminent Citizen*, and *a Member of the* " *Common Council*, tells a more romantick " Story than any that had been before related, " and atteſts it by Name, —— —— " He begins with what I told his Lordſhip " *over a Diſh of Tea*, when I may be bold " to ſay, that I have not drank a Diſh of " Tea with the Biſhop of *Bangor* for theſe " twelve Months at leaſt. He proceeds to " ſay, that what I told his Lordſhip was, " *that his Sermon had made a great Noiſe* " *about Town, but I hoped his Lordſhip would* " *put in ſome neceſſary Limitations before he* " *publiſh'd it, that it might not give Offence.* " This is plainly tranſcribing the Biſhop of " *Carliſle*'s Account, when amended to no " Purpoſe from *before he preach'd it* to *before* " *he publiſh'd it*; and finally, I then ſaid very " ſmartly indeed, *But, my Lord, why ſhould* " *I ſay any Thing of that to your Lordſhip?* " *For I am ſure, if it pleaſes your Lordſhip,* " *it muſt pleaſe every Body.* Now if I could " be capable of this latter Part of the Speech, " it is no Matter what elſe I ſaid *more or* " *leſs.* And yet, if theſe were my Words, I " could have no Thoughts of amending any

" Thing that already *pleas'd his Lordſhip*, and " for that good Reaſon muſt *pleaſe every* " *Body*. Can any Mortal believe, that this " *was related to Mr.* ——— *by Mr.* Ti- " mothy Child, *and reported to him by the* " *Biſhop of* Bangor *himſelf?* Surely, if Mr. " *Child* had not contradicted all this, its own " Abſurdity would have betrayed the fooliſh " Invention of it.

" But, I am tiring you with the Caſe of " my own Grievances, as injur'd Perſons are " wont to do. I heartily wiſh you may keep " better Company, and eſcape that evil Spirit " of Lying and Slandering, that goeth about, " and is ſent through this Church and Nati- " on. Let us ſerve God, adhere to the King, " not forſake the true Intereſt of the Church " of *England*, and be doing all the Good we " can.

Your very Affect. Friend,

Peterborough,
July 27, 1717.

WH. KENNETT.

A

A Copy of another Letter to a Friend. N°. 8.

SIR,

"COMING to Town on *Friday* laſt, I found a Letter of yours that has "lain ſome Time; wherein you deſire to "know my Opinion, whether, (after all) "the Doctrine of the Biſhop of *Bangor*'s Ser-"mon be not new, and ſtrange, and cer-"tainly unknown to former Writers. You "are the more apt to think ſo, becauſe of "the general Surprize and Offence given to "ſo many of the Clergy, who may be beſt "preſumed to know the Doctrines of the "Church, and the ſeveral Explications of "them. To tell you a Truth, in Confeſſion "of my own Ignorance, I was ſo far from "being able to correct the Sermon, that I "was too much a Stranger to the Subject of "it, and was at firſt a little touch'd with "the common Prejudice againſt it; I had "heard ſuch a Clamour againſt the *Hereſies*, "or at leaſt the *Novelties* in it, before it was "publiſh'd, that, upon my Word, when it "came out, I was almoſt afraid to read it; "nay, I lent it to my Neighbour, before I "had my ſelf perus'd it. I thought there

" muſt be ſomething wrong, or very much
" out of the Way; and when I could not,
" at firſt Reading, find them out, I began to
" think my own Apprehenſion very dull,
" that I could not ſee what a whole Multi-
" tude were pointing at, as the plaineſt
" Thing in the World. I never had any
" great Appetite to Speculations and Notions,
" and ſo was the leſs a Judge of them: But
" when, upon the continual Talk in all Com-
" pany, and the Breaking out of a Paper-
" War, I was oblig'd to read it again, and
" to conſider a little more of it, I could
" ſtill find nothing of any dangerous Impor-
" tance; the Words only led me thro' one
" connected Argument againſt *Human Infal-*
" *libility*, and *Chriſtian Perſecution*; the one
" a Pretence, the other a Practice, the moſt
" contrary to Reaſon and Revelation, and
" the Senſe and Peace of Mankind: Both
" of them in the Height of Scandal within
" the Church of *Rome*, and too apt to creep
" under ſome Cover in other Communions.
" For it has been a common Effect of human
" Infirmities for Men to be aſſuming thoſe
" Powers to themſelves which they denied
" and refuted in others. Upon this Weak-
" neſs,

" neſs, ſome of the reformed Churches, or " rather ſome of the warmer Members of " 'em, when they had juſtly renounc'd the " abſolute Authority of the Church of *Rome*, " and had ſufficiently declaimed againſt her " Spirit of Perſecution, they were no ſooner " ſettled, but they began to think themſelves " inveſted with ſome ſuch like full Autho- " rity, to ordain Decrees, and to have a Right " of compelling all within their Pale to ſub- " mit their Faith and Obedience to them. " And perhaps ſome Men in Power meant " honeſtly, that ſuch a Sort of *Kingdom of* " *this World*, was the only Way to what " they thought neceſſary, an external Unity " and Peace, ſo called. Upon this ſecular " Conſideration, it was not much to be ex- " pected that the following Miniſters, of " any reformed Church, ſhould willingly di- " veſt themſelves of Powers and Privileges, " aſſerted by thoſe that went before them, " to which they themſelves had as good a " Right, and they might well leave their " Succeſſors to defend it. And eſpecially in " this *Church of England*, wherein there was " the beſt Oeconomy of Eccleſiaſtical Order " and Juriſdiction, and too much Occaſion

" of

" of reſtraining the Fancies and Wills of " private Men; here it was the leſs to be ex- " pected, that the Clergy ſhould renounce all " temporal Advantages of keeping the People " to them, and be content with Powers pure- " ly Spiritual, eſpecially when they had their " Rights interwoven with the civil Conſtitu- " tion, and, as a Church by Law eſtabliſh'd, " were under the Protection and Favour of " the Prince and People; and all little enough " to withſtand the Attacks of Popery, and " the Attempts of their various Adverſaries: " Societies, as well as ſingle Men, are never " more jealous of loſing Ground than while " they ſtand in ſlippery Places, and the E- " nemy is preſſing hard upon them.

" And yet the Claim of Dominion over " Conſcience, or of a Right to puniſh Diſ- " ſenters with the leaſt temporal Inflict̃ion, " was never challeng'd by any publick Voice " of the Church: And really if it had, the " Church had not been yet reformed; the " chief Teſt of the Reformation was in this " Article, That the Holy Scripture was the " Rule of Faith, and had a Sufficiency for " Salvation, as containing all Things neceſſa- " ry to that Salvation. So that whatſoever

" is

" is not read therein, nor may be prov'd " thereby, is not to be required of any Man, " that it ſhould be believ'd as an Article of " Faith, or be thought requiſite or neceſſary to " Salvation. So in the laſt Article of 1562, " in the former ten Years before, was this Ex- " poſition, Whatever is not read therein, or " may be prov'd thereby (though ſometimes it " may be admitted by the Faithful, as Pious " or Charitable, and conducing to Order and " Decency, notwithſtanding) is not to be re- " quired, &c. where is a plain Diſtinction be- " tween requiring by publick Authority, and " admitting out of private Diſcretion. There " be other Limitations of the Authority of the " Church in the ſame Articles, that I think " confirm the Senſe of the Biſhop.

" It is true, our *eminent Divines*, being " moſt of them intruſted with a Share of " Juriſdiction, and naturally bent to enlarge " it, were not forward to leſſen any ſuppoſed " Powers of the Church, but rather let " them prevail as far as they could prevail: " For this ſeem'd a Civility to their Fathers " and Brethren, and it was Quiet and Inte- " reſt not to offend them. This, I ſay, ge- " nerally made our *Engliſh* Divines the more

" reſerv'd

" reſerv'd and tender upon this Point. But " yet when they were to ſpeak home againſt " the *Papiſts*, or when they expreſs'd their " own Thoughts without political Regards, " they ſpoke the ſame Thing with the " Biſhop of *Bangor*. I dare ſay, a little Lei- " ſure and Opportunity of ſearching Books " and Sermons would diſcover a thouſand " Confeſſions of the ſame Kind, with the " main Subſtance of his Lordſhip's Sermon; " and were the Authors now living they " would not be ſo diſingenuous as to condemn " that in another, which they had done or " ſaid, in Effect, themſelves. I could recom- " mend you to ſome printed Tracts that I " lately dipt into, that may ſpare you ſome " Labour, and furniſh you with Authorities " ready laid together. As,

1. " The Judgment of the late Lord Chief " Juſtice, Sir *Matthew Hale*, of the Nature " of true Religion, the Cauſes of its Cor- " ruptions, and the Church's Calamity, by " Mens Additions and Violences, with the " deſired Cure. In three Diſcourſes, written " by himſelf, at ſeveral Times. To which " is annexed, the Judgment of Sir *Francis* " *Bacon*, Lord *Tenham*, St. *Albans*, and " Chan-

" Chancellor of *England:* And ſomewhat " of Dr. *Iſaac Barrow*'s on the ſame Subject, " *London*, 1684. 4to.

2. " The Judgments of God upon the *Roman* " Catholick Church, from its firſt rigid Laws, " for univerſal Conformity to it, unto its End, " with a Proſpect of theſe near approaching " Revolutions, *viz.* the Revival of the Pro- " teſtant Profeſſion in an eminent Kingdom, " where it was totally ſuppreſt the laſt End " of all Hoſtilities. The general Mortifi- " cation of the Power of the *Roman* Church " in all Parts of its Dominions, *&c.* By " *Drue Creſſener*, *D. D.* Dedicated to King " *William*, 1689. 4to.

3. " *Judicium Diſcretionis:* Or, a juſt and " neceſſary Apology for the People's Judgment " of private Diſcretion, exhibited againſt the " arrogant Pretences and imperious Sug- " geſtions of *Tannerus Valentia*, *Bellarmine*, " with other Advocates of the papal Tyran- " ny, and tendered to the Conſideration of " all thoſe who would ſecure themſelves " againſt Antichriſtian Impoſtures and De- " luſions, *London*, 1667. 8vo. With an Epiſtle " dedicated to all ſuch in the Nations as are " true hearted to the Proteſtant Intereſt,

" eſpecially

" eſpecially thoſe of the Laity. Concluding " thus, — I ſhall cloſe with that Saying, " wherewith Dr. *Holland* uſed to take Leave " of his Friends, *Commendo vos Amori Dei* " *& odio Papiſmi.* I commend you to the " Love of God and the Hatred of Popery.

" You may forgive my recommending two " other Books, written by Mr. *Richard Bax-* " *ter*, a Man caſt upon the Way of Separa- " tion, but otherwiſe of great Sagacity and " good Service againſt the two common " Enemies, the *Infidel*, and the *Papiſt*.

1. " Againſt the Revolt to a foreign Ju- " riſdiction, which would be to *England* its " Perjury, Church-Ruin, and Slavery, in " two Parts. 1. The Hiſtory of Mens " Endeavours to introduce it. 2. The " Confutation of all Pretences for it. " To be offered to the next Convocation, " beſeeching them to own the Doctrine of " foreign Communion, but to note, with " Renunciation, the Doctrine of foreign Ju- " riſdiction, and to vindicate the reformed " Church of *England*, from the Guilt and " Suſpicion which the *French* and Innova- " tors injuriouſly ſeek to faſten on them. 4to.

" 2. An

2. "An Anſwer to Mr. *Dodwel* and Dr. *Sherlock*; Confuting an univerſal human Church "Supremacy, Ariſtocratical, and Monarchial, "as Church-Tyranny and Popery, and de-"fending Dr. *Iſaac Barrow*'s Treatiſe againſt "it, by *Richard Baxter*, *London*, 1682. 4to.

"If you turn to Page 201, you meet this "Paſſage: The true former Church of *England* "believed not any ſuch Thing as a ſupream "human Governour, Monarchial or Ariſto-"cratical under Chriſt of the whole Church "on Earth. If any yet doubt of this Senſe "of the Church of *England* in the Days of "Archbiſhop *Abbot*, let them read the Wri-"tings of *Jewel*, *Reynolds*, *Wotton*, *Whitaker*, "*Hall*, *State*, *Crackenthorp*, *Willet*, *Humfrey*, "*Sutchliff*, *Bilſon*, *Chillingworth*, and other "ſuch.

"Upon the Mention of Mr. *Chillingworth*, "I would obſerve to you, that I have not "only read an Account of what mov'd the "Author to turn *Papiſt*, with his own Con-"futation of the Arguments that perſuaded "him thereto, printed amongſt his additional "Diſcourſes, licenc'd by Mr. *Needham* at "*Lambeth*, *June* 14, 1686, but I have by "me what is there wanting, a Copy of his

"Letter

" Letter to Mr. *Gilbert Sheldon*, (afterwards " Archbiſhop of *Canterbury*) upon his firſt " going over to the *Papiſts*, on the plauſible " Pretence of finding Infallibility in that " Church. After many Expreſſions of fami- " liar Friendſhip he ſtates his only Motive " of Deſertion thus,—Let me intreat you to " conſider moſt ſeriouſly of theſe two Que- " ries. 1. Whether it be not evident from " Scripture, and Fathers, and Reaſon, from " the Goodneſs of God, and the Neceſſity of " Mankind, that there muſt be ſome one " Church infallible in Matters of Faith? " 2. Whether there be any other Society of " Men in the World beſides the Church of " *Rome*, that either can upon good Warrant, " or indeed at all Challenge to it ſelf the " Privilege of Infallibility in Matters of " Faith?—So that 'tis plain, he went " over to *Rome* only to ſtep upon the *Rock* " of Infallibility, and yet he could find no " ſure Footing on it, no Foundation of " Truth in it. So that being convinc'd, it " was nothing but Tyranny and Uſurpation; " he return'd ſeriouſly and devoutly into the " Communion of the Church of *England*, and " ſo laid open the Snare he was caught in,

" that

" that of all Writers in the World, no one " has better prov'd Scripture the only Rule " whereby to judge of Controverſies, and that " no Church, of any one Denomination, is in- " fallible. He was indeed ſo faithful to " theſe Principles, that he run into too much " Doubt and Scruple, leaſt he ſhould ſeem " to acknowledge that Authority in the " Church of *England*, which he had ſo juſt- " ly hated in the Church of *Rome*; this led " him into a tender Fear, that the Subſcrip- " tion required by Law, implied ſome Do- " minion over Faith, and was ſomewhat in- " conſiſtent with the Liberty of his own " Judgment and Conſcience. I have likewiſe " a Copy of his laſt Letter, directed to the " Right Worſhipful, and my much Honou- " red Friend Dr. *Sheldon*, at *Durham-Houſe*, " *dated* from *Sept.* 21, 1635, and " ſubſcribed, *Your moſt Loving and True Ser-* " *vant*, WILLIAM CHILLINGWORTH.—— " delivering his Reaſons for not Subſcribing, " and with the greateſt Air of Modeſty, " and Sincerity, that ever breath'd in Pa- " per; and concluding, —— It cannot be " avoided, but my Lord of *Canterbury* muſt " come to know this my Reſolution; and,

" I think, the ſooner the better. Let me in-
" treat you to acquaint him with it, (if you
" think it expedient) and let me hear from
" you as ſoon as poſſibly you can. But when
" you write, I pray remember that my forego-
" ing Preferment, being in this State where-
" in I am, is Grief enough to me, and do
" not you add to it, by being angry with me
" for doing that which I muſt do, or be mi-
" ſerable. —— I tranſcribed both theſe Let-
" ters at *Lambeth*, from the Copies taken by
" Mr. *Henry Wharton*, and thus atteſted in
" his Hand, *Ex Autographis Literis penes*
" *Danielem Sheldon, Armig. Archiepiſcopi*
" *Nepotem.* I have ſeen ſome *other* Papers of
" Mr. *Chillingworth*, which were formerly
" delivered by Archbiſhop *Sheldon* to Dr.
" *Sancroft*, then Dean of St. *Paul*'s, and by
" the Lord Archbiſhop *Sancroft* delivered to
" his Chaplain Mr. *Wharton*; among which,
" are Papers thus intitled, *The Abſurdity of*
" *departing from the Church of* England,
" *for Want of Succeſſion of viſible Profeſſors in*
" *all Ages.* 2. *A brief Anſwer to ſeveral*
" *Texts of Scripture, alledged to prove the*
" *Church to be one viſible, univerſally, perpe-*
" *petual, and infallible.* —— With ſome other
" Diſſer-

" Diſſertations of good Uſe, and ſeaſonable
" Service; I know they call him *Socinian*,
" and other ill Names; but as he ſought
" no Preferment, he was at laſt, for his
" Merits, thruſt into it, and was every Way
" conformable to the *Church*, and faithful
" to the King, and ſet an Example of ſteady
" Moderation.

" This Paper holding no more, muſt be the
" Meaſure of my preſent Writing; I would
" croud in my Reſpects and Service, *&c.*

Your very affectionate Friend,

St. *James's-Street, Weſtm.*
Auguſt 27, 1717.

WH. KENNETT.

For the fuller Vindication of Dr. *Kennett*, I think it proper to add,

The Biſhop of Bangor's *Anſwer to the Biſhop of* Carliſle's *Letter.* Nº. 9.

" IN Anſwer to what the Lord Biſhop of
" *Carliſle* hath publiſh'd, under the Ti-

" tle of *Remarks*, I think my ſelf obliged
" to trouble the World, in this Manner once
" more. The *firſt Accuſation* of me was,
" that I had *ſolemnly affirmed* a Falſhood, in
" ſaying that my Sermon was preach'd with-
" out the Knowledge of any Man living.
" Dr. *Snape* publiſh'd to the World, that it
" had been read, or ſeen, and, upon Advice,
" corrected, before it was preach'd; and that
" a *Biſhop* would charge himſelf with the
" Proof of this Accuſation. Upon this *I*
" *put my whole Reputation:* And required the
" *Doctor* to name the *Biſhop*. He named
" the *Biſhop* of *Carliſle*. The *Biſhop* doth
" not once deny that the Doctor read the
" *Paſſage* to him, laying an *Emphaſis* upon
" thoſe Words in it, *before it was preach'd*;
" nay, he acknowledges this, p. 13, and p.
" 40. And yet, in p. 13, he ſaith, that he
" never *thought*, and therefore, *is verily per-*
" *ſuaded*, never *ſaid*, that the *Advice* about
" my *Sermon*, *was given and taken*, before
" the Preaching of it. In Juſtification of
" his allowing the *Doctor* to publiſh that
" *Scandal*, he alledges, that he did not mind
" thoſe Words particularly, upon which the
" whole Scandal relied. But he ſaith, *Had*

" *Dr.*

" *Dr.* Snape *been open with him, in communica-*
" *ting the Uſe he deſigned to make of that Cir-*
" *cumſtance of* Time, *all the Clutter had been*
" *prevented*. And yet it appears, by his own
" Acknowledgment, that the *Doctor was*
" *open* with him: For that *Paſſage* he owns
" was read to him; and, in that *Paſſage*,
" the very *Uſe* deſign'd to be made of that
" *Circumſtance*, is declared ſufficiently to be,
" to *convict me of a ſolemn Falſhood*. When
" his *Lordſhip* comes to Dr. *Snape's firſt*
" *Advertiſement*, to which he ſet his Hand,
" and theſe Words, *This is true*, he ſaith, p.
" 9, That it was *brought to him ſo late, and*
" *ſo much upon the Spur, that he could but juſt*
" *point out the main Failure of it*; that is, *ſo*
" *late, and ſo much upon the Spur*, that he
" had not Time ſo much as to refuſe to
" ſign it: Which he now begins to repent
" that he did not refuſe, not for *my ſake* at all,
" but his own. Indeed, it would have been
" to little Purpoſe to have refus'd it, becauſe
" he hath over and over again acknowledg'd
" the *latter Part* of it to be true. And
" therefore no one can blame the *Bookſeller*
" for not altering that which the *Biſhop*
" conſtantly allows to be true. After all this,

" his *Lordſhip* goes on to leave ſome little
" Diſgrace upon me, inſtead of making the
" leaſt *Reparation* for the great and firſt In-
" jury. I beg Leave now, to put together
" the following *Inſtances* of his *Lordſhip*'s
" *Conduct* towards me. In *one* Page the
" *Biſhop* ſaith, the Main of his Evidence is
" truly reported in the Doctor's *ſecond Let-*
" *ter*. In the next Page, that the *one only*
" *report* the *Doctor* had made of it, which
" relates intirely to the Alteration of the
" *Sermon before* preaching, is not *true*. He
" owns, that he gave the Doctor his Allow-
" ance to publiſh that *Libel*: But he ſaith,
" when the Doctor read to him that *Libel*,
" which he was to Licence, he did not mind
" what was in it. He complains, the Doc-
" tor was not *open*, to acquaint him with
" his Deſign; and yet owns that the Doctor
" *was open*, and read diſtinctly that very *De-*
" *ſign* to him expreſs'd in that Paſſage. He
" profeſſeth, he did not *project Infamy* againſt
" me: But owns that he firſt willingly fur-
" niſh'd it, and then, after hearing it read,
" allowed the *Publication* of it. He ſub-
" ſcribed Dr. *Snape's Advertiſement* on *Sa-*
" *turday*; which was to continue the *Infa-*

" *my*

" *my* upon me, 'till I call'd for the *Ex-*
" *plication:* But he ſaith, p. 13, that
" what he *intended* by that *Subſcription*
" was very plain on the *Monday* afterwards,
" to thoſe who heard *his Lordſhip* and the
" *Bookſeller*, whom I never ſaw, diſcourſe the
" Point in the *Lobby*, at the *Houſe of Lords*.
" In his own *Advertiſement*, he ſaith, that
" he mark'd that *Miſtake* in Dr. *Snape's Ad-*
" *vertiſement*, which related to the Time,
" and allowed Mr. *B.* to publiſh his Atteſta-
" tion to it, *ſo amended:* But *now*, he ſaith,
" p. 10, that he did not allow it, without
" *farther Amendments.* In the ſame *Adver-*
" *tiſement*, he declares, that he *takes his In-*
" *formant* (*Dr.* Kennett) *to be a Man of Chriſ-*
" *tian Courage and Integrity.* But ſince the
" *Dean* will not teſtify the greateſt Falſhood
" in the World, he now leads People to
" think, that *his Informant hath neither Chriſ-*
" *tian Courage nor Integrity.* At the ſame
" Time I would obſerve, that *his Lordſhip*
" hath been the *Dean*'s old Friend, and I
" very little acquainted with *him:* That his
" *Lordſhip* hath written to him, to be ſure
" earneſtly, upon this Occaſion, and that I,
" neither directly nor indirectly, neither by

" my ſelf, nor any other Perſon in the " World, have ſent the leaſt Word, Hint, " or Meſſage to him. The World is to " judge of the *Teſtimonies* of the *Biſhop*, and " the *Dean*. But one Thing I will obſerve, " that the *Dean* hath not yet contradicted " himſelf in *his Teſtimony*, which I am ſorry " to ſay the *Biſhop* hath done over and over; " and that this is an Advantage in all Teſti- " monies. And now, his *Lordſhip*, after all " this, is ſo far from making me any *Repa-* " *ration* for ſo great an *Injury* in the tendereſt " Point, that he treats me, as if I had injured " him; and having behaved himſelf as he ſaw " fit, he charges me with all the Conſequences " of his own Behaviour. I ſhall, when the " whole of this Matter is finiſh'd, collect " both the *ſolemn Charge in* Dr. *Snape's ſe-* " *cond Letter*, and all the *Advertiſements* re- " lating to it, and make my own *Remarks* " upon them; that the *Memory* of this Af- " fair may not immediately periſh. In the " mean while, I can only ſolemnly declare, " what I am confident the *Dean* of *Peterbo-* " *rough* will teſtify, that he never ſaw a " Line of my Writing deſign'd for the Preſs " upon any Subject in the World; that I

" never

" never once conſulted him, in any Thing that
" I ever intended to publiſh; that long be-
" fore, and ſome Time after the *Preſervative*
" was publiſhed, I had not the Favour of
" one *Viſit* from him, as far as I can re-
" member; and that in any *Viſit* which he
" paid me, after the *Preaching* of my *late*
" *Sermon*, he never ſpoke to me one Word
" about *adding Limitations*. Nor indeed
" could he, becauſe he knew not *what Li-*
" *mitations* were wanting, or *where*; having
" only heard in general, what every one talk'd
" of, that ſome were diſpleaſed with it. As
" for the *other Calumny*, that it was *preached*
" *without* thoſe Words in it, I do here ſo-
" lemnly profeſs, that to the beſt of my *Re-*
" *membrance*, *thoſe Words* were rather more
" frequently repeated in it, when I *preach'd*
" it, than they are now in the *printed Ser-*
" *mon:* Some being added by me in Places
" where they were not written down. I have
" heard of *ſeveral* very credible Perſons al-
" ready, who can and will teſtify that they
" *heard* thoſe Words. But I can give his
" *Lordſhip* a *Demonſtration* how little can be
" concluded for the *Negative*, from thoſe
" who can pretend to ſay, *They do not re-*

" *member*

" *member them, viz.* that a *Biſhop* owns he " heard a *Libel* againſt another Biſhop read " to him, and believes that ſome *particular* " *Words*, upon which the whole depended " were read to him, in it, with an *extraordi-* " *nary Emphaſis:* And yet ſaith, he did not " mind ſo much as to *remember*, that he heard " thoſe Words. I thank God, I can bear, and " forgive. I deſire no more, but that Ca- " lumny may lie where it ought to lie; and " that the Infamy of the *Chriſtian Name* " may reſt, where it ought in Juſtice to reſt.

BENJ. BANGOR.

About the Middle of *July*, 1727, the Dean went with his Son-in-Law, Captain *Howe*, to dine with the Biſhop of *Lincoln* at *Buckden*. After Dinner, the Biſhop told him, he cou'd not invite him to ſtay, becauſe he expected the Biſhop of *Carliſle* there that Evening. When the *Dean* went away to the Inn, he ſaw the Biſhop of *Carliſle*, and Chaplain, and Servant, come riding into the Yard. He reſolv'd, he wou'd take no firſt Notice, nor yet ſeem to decline him by going away; ſo he went with a Friend, or two, into one Chamber; and his Lord-

ſhip,

ſhip, and his Retinue, into another. The Chaplain (or Kinſman) paſſed by, and look'd in upon him two or three Times; but the Biſhop neither ſtirr'd, nor ſent to him. From hence, a vile Story was made up, and publiſh'd in the *Poſt-Boy*, to affront and abuſe the *Dean*; which only ſhew'd how abandon'd the Party was, to invent Lies without one qualifying Circumſtance of Truth in 'em, or any one right Conjecture. It was dreſs'd in ſuch a Stile, and with ſo little an Air of Truth, that the *Dean* himſelf was aſham'd to take the leaſt Notice of it; but Captain *Howe* thought fit to publiſh the following *Advertiſement*.

N°. X.

WHEREAS there is a baſe and raſcally Letter directed *to the Author of the Poſt-Boy*, and inſerted in his Paper of *Tueſday, Sept.* 12. And whereas I cannot yet come at the Writer, to give him the Correction he deſerves; I think, in the mean Time, that I ought, in Juſtice and Honour, to inform the World, that I was a Witneſs of that whole Matter, relating to the late Viſit

Viſit paid by the Dean of *Peterborough* to the Lord Biſhop of *Lincoln* at *Buckden*, and (know every Circumſtance to be contrary to) what that Fellow has affirm'd. He ſays, that *Dr.* K. *going to* P—gh, *thought he could not, in Civility, paſs ſo near my Lord of* L--c--n, *without calling to ſee how his Lordſhip did.* But I ſay, that Dr. *K.* was neither *going* to *Peterborough*, nor *returning* from it, nor was there any *Civility* in *not paſſing ſo near without calling*; but, in Truth, the Dean and I, in his Time of Reſidence at *Peterborough*, came over to *Buckden* one Day, purpoſely to make his Lordſhip a reſpectful Viſit. He ſays, *It being juſt about Dinner-time, he* (the Doctor) *reſolv'd to ſee whether the Biſhop kept a good Houſe or no.* I do ſay, that we were there before Prayers, and were at Chapel before we were at Dinner, it being a publick Day, and other good Company with us. He ſays, that *My L. of* L. *is a very jocoſe Gentleman, and an excellent Companion.* To which I muſt needs ſay, that his Lordſhip has all the Gravity and good Manners that becomes his ſacred Order. He ſays, *My L. being willing to divert himſelf, and try the Courage of the Doctor, told him, that he was heartily glad*

to

to ſee him, and the more, becauſe the B. of C. *was to be with him that Day, and that he hoped, that being together, they would clear ſome Matters, which 'till then had ſeem'd very dark and intricate.* I do ſay, that there is not a Word of this true, any farther than that the Biſhop took Notice, that he expected the B. of *C.* that Evening in his Road to the North; and I think his Lordſhip did not ſay ſo much 'till after Dinner. He ſays, *this unwelcome News ſtartled the Doctor to ſuch a Degree, that it made him* WHITE *again*, &c. I ſay, that he is a dull Dog, and has no more Wit or Senſe than he has Truth or Manners in him. He ſays, *the B. perceiving he had carried the Jeſt too far, and not willing to ſpoil his Friend's Dinner, deſired him to be eaſy, for that he did not expect my L. of* C. *'till Six or Seven o' Clock in the Evening.* I do ſay, that there was no ſuch Jeſting at all; it is his own Banter, without any Thing of good Air or Spirit in it, 'tis Lying for its own ſake. He continues on, and ſays, *Thereupon* K. *when he ſaw, or at leaſt believ'd the Danger paſt, reſolv'd to make the beſt of a bad Market, and anſwered, that for his Part, he was only ſorry that he could not ſtay 'till the Biſhop came, for that,*

that, far from fearing him, he ſhould be very glad of ſuch an Opportunity to clear up Matters, and ſee what my L. of C. *could ſay for himſelf.* I ſay, this is all of the ſame Stuff, impudent Falſhood all; and ſo is every Word of what follows; *But by this Time Dinner was brought, and after having eaten plentifully, and drank the King's Health, juſt as they were adjourning to the Tea Table, they heard the rattling of a Coach in the Yard. The B. of* L. *roſe up at the Noiſe, and looking out of the Window, O dear, ſaid he, here is my L. of* C. *come three Hours ſooner than I expected him. Pray excuſe me, Mr.* D. *I muſt go and receive him. Accordingly he went down.* I ſay, the B. of C. did not come to the *Palace* while we were there, and when he came afterwards to an Inn, he came on Horſeback, *Ergo*, not in a rattling Coach. He ſays, *In the mean while, the Doctor creeps out at the Back-door, goes to the Stable, bridles his Horſe, and gallops away as faſt as if he had ten thouſand Duyvelkindts at his Crupper.* Poor Wretch, not fit to gueſs when he never gueſſes right! There was no *Back-door* to creep out at, but one Way of coming or going by the Bridge and *Fore-Gate.* Nor were our Horſes ſet up in the Biſhop's Stable,

Stable, but at the Inn; nor did the Doctor come or go away on *Horſeback*, but in my Chaiſe, with a Pair of my Horſes. He ſays, *When the two BBs. came up, they found the D. gone.* I am ſure the Dean was gone from the Palace ſome Hours before the BBs met in it. For, to tell the whole Truth, that this *Tory* Puppy has made the Foundation of ſo many Lies; when ſtaying ſome Time after Dinner, we had taken our Leaves of the B. of *L.* we went to the Inn where we had ſet up, and having good Company, a Knight of the Shire, and another Juſtice of the Peace, we agreed to reſt awhile, and take a Glaſs of Wine: As the D. was upon the Stairs, he ſaw the B. of *C.* come riding in, and alighting from his Horſe within the Gate: The Dean did not ſtir 'till the B. went haſtily into another Room, and ſtaid there without ſpeaking or ſending one Word to the D. In about an Hour's Time we went away, and left his Lordſhip, I think, in private.—— What can I ſay more to ſuch an impudent Writer, but that if ever I meet him, I ſhall deal a better Way with him; and if I cannot find him out, I will make the *Poſt-Boy* anſwer for him. In the mean Time,

Time, it is a Pleaſure to me, to ſee how much the Dean has ſuffer'd from an impotent Faction, for his Loyalty to my Maſter the *King*, and for his good Opinion of the Publick Services, done by my Friend to the Lord Biſhop of *Bangor*, who has been perſecuted and unmov'd with a Multitude of Calumnies and virulent Reflections. To prevent another falſe Story, I muſt declare, that his Lordſhip has given me no Advice, nor has any Knowledge of this Matter. My Writing is a Volunteer to ſerve my King, and Church, and Country. It is a Part of my Profeſſion to hate Lies, and chaſtize Rebels. I honeſtly ſet my Name, and dare any Man in the World to contradict me.

Pall-Mall,
Sept. 18, 1717

JOHN HOWE.

FINIS.

POSTSCRIPT.

THE Reader is desir'd to leave out a Line or two in the *first* Page, *viz.* that Mr. *Basil Kennett* was possess'd of the *Sine Cure* of *Orgaswick*; he only, it seems, performing the occasional Duties in the said Parish, as the Author is since inform'd: Whose Desire to publish this Account of the Life and Writings of Bishop *Kennett*, as soon as possible, may have occasion'd some other small Mistakes; but he assures the Reader, there are none that are *wilful*; and, he hopes, none *material*. If any *such* appear, he will be very glad to correct 'em, if these Papers come to another Edition; or in the *Supplement*, which he has Thoughts of Publishing some Time or other, by itself, containing several other Letters and Papers of the Bishop's, now in his Possession.

ERRATA.

PAge 50. Line 15. for *was*, read *is*. p. 52. l. 19. after *particular*, add, *Favour*. p. 61. l. ult. after *Sermons*, add, *some of which*. p. 89. l. 16. after *Lord*, add, *D.* p. 90. l. 8. after *me*, add, *out*. p. 110. l. 1. omit, *and indeed*. p. 108. l. 7. for *Dr.* r. *Mr.* p. 114. leave out the Words —— *an Inscription on a Marble Stone, affix'd near the great Door of the Church (when finish'd) declaring by whose Charity and Bounty it was erected*; *and*. p. 120. after *Marble*, add, *Stone*. p. 163. l. 16. join *Revolution* and *Archbishop* together, thus =. p. 165. for 1716. r. 1717.

The Author's great Distance from the Press, and Want of Copies of the several Letters printed in these Memoirs, oblige him to leave any Faults, possibly committed in them, to be amended or excus'd by the Candid Reader.

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Memoirs Litt. June 1725. Page 452.

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